The

Second APOLOGIE to Balthazar Tylcken

treating of the
Eternall
PREDESTINATION
and Election of
GOD
and of the
INCARNATION
or Becoming Man, and
PERSON of CHRIST
and Concerning the
VIRGIN MARY.

Written in the Yeare 1621. Finished the 3. of *July*.

by

Jacob Behme

Alſo called
Teutonicus Philoſophus.

Engliſhed by
JOHN SPARROW.

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He that Beleeveth is certainly Foreseen.
He that Beleeves not hath most Regardless *been.*

He that Beleeveth, is certainly Elected.
He that Beleeves not, hath's Election Rejected.

A Letter OR A PREFACE To Elevre J D K

Written when the Treatise was Finished.

Esteemed truly Honourable, highly Learned Sir: after my hearty desiring of the Grace, Love, and Mercy of our Dear IMMANUEL, and also all temporall welfare of Body, for you; I will not conceal from you Sir; that I have received and read also Book with the Appendix, and considered the Opposers *understanding* apprehension and Opinion, in the Love and Feare of God; and sufficiently understand in what apprehension the Man runneth on; and that he hath *not at all* in the least understood my Writings.

2. Also I very much Lament the Man, that he hath plunged himself into such a Lake, with the *Election* of God, out of which assuredly he cannot get, unlesse he learne to understand the *Centre* of all things or substances.

3. Also he lamentably goeth astray concerning the *humanity of Christ*, and concerning his Mother *Mary*; which Opinion is quite contrary to our Christian or Spirituall Faith, upon which our *Fleshly* Salvation standeth.

4. But I desire from my heart, that this Man might become seeling, for he is *zealous*, for then his Zeale would be profitable; only the way which he now goeth, is an *Open Gate* to all vanity or Licentiousnesse, and despair; and there must a severe accompt belong to such, *introducing* men into despair and vanity.

5. I desire he may be advised; that he might become seeing, that he may at length *acknowledge*, the friendly Dear heart of JESUS CHRIST; which hath manifested it self in our *humanity*; * *to seek and to save our poor lost Man.*

* Math. 18. 11.

6. For this vain frivolous reproach which he venteth against his Brother, is *no* Christian way to act; it will not build SION but destroy it; if he will be comprehended under the *seventh* † *sounding* of *Trumpet*, and be one among the * *first fruits*, then he must goe out from all reproachings, contention, and scorning, and seek only the heart of brotherly Love; else all is *Babel* and a Fiction, even clamouring and Contending, and never coming to the Limit of our Rest in Christ.

† Rev. 10. 7.
* Rev. 14. 4.

7. I have a little presented it before him and other Readers, of my Writings, to consider of it; since I see that not only my *Opposer*, but also *others* for the most part Persons of *high Dignity*, are thus perplexed with this conceit about the *Predestination or Election* of God, to try, whether this most difficult errour might be brought out of the Minds of many of them.

† The Book of Predestination written 1623.

8. But I am entended to write in a *Entire Book* thereof, if I could but perceive that Men would not so spitefully oppose me; *without* knowledge what spirits Child I am; this I offer to you as *learned* and experienced Men to consider of, and entreat you, to ponder aright *whence* my apprehension and skill might come.

9. For you see and know, that I have not learned it, much lesse *studyed* or understood it aforehand, as the manner of simple Idiots or *Laycks* is; neither have I sought it, or understood any the least part of it, but it is given me of the Grace of the *Most High*, in that I have sought his Love-Heart, to hide my self therein, from the Horrible Anger of God, and the Hatred or *Enmity* of the Devill.

10. Therefore I exhort and beseech you in the Love of Christ, to think of it, and rightly hold close to *the Holy Scripture* of the Spirit, and keep it rightly to the proof or Touchstone, with a true Christian Mind, and then your Eyes will be *opened*, that you will see and know it.

11. Though I doe not at all doubt concerning your Person Sir, for I look upon you to be a very *honest* Lover of God and of the Truth; and I also hope, that my Mind which is so very exceedingly inclined towards you, will *not* deceive me.

12. For I stedfastly hope, and doe present it in my Prayers to God, that Sir, the fair *Garland* or Crown of *Divine Honour* in the knowledge of the Wisdome, may be set upon you, that you might *not need* to use either *Mine* or *others* writings to the knowledge of God: but Sir you know in your self, as it hath also happened to me, out of what spirit I write, and use nothing else about it; for it is written, * *They shall be all Taught of God*: † *and know the Lord*: * *I will pour out my Spirit*

* Joh. 6. 45.
† Jer. 31. 34. Heb. 8. 11.
* Joel 2. 8. Acts 2. 17.

Spirit upon all Flesh: also your Sonnes and your daughters shall Prophesie, and your Young Men shall see visions.

13. Why will Men reproach then, when *God* powreth out his Spirit upon such a simple Man; so that he must write above the Reason of All Men; and higher than the Ground of *this* World is.

14. Deare Sir, it is done out of Gods Love towards you; that you may see the Ground and *roote* of your *School-Contention*; for many have sought but not at the right Limit or Place, whence contention is arisen to theirs, which hath filled the World, and hath *almost* quite destroyed all brotherly Love.

15. Therefore, God calleth you, with a *higher* voyce, that you might yet see, whence all Evill and Good Originateth, and proceedeth, because you should *cease* from Contention and Strife, and most highly acknowledge that which from the Times of this World hath been *hitherto hidden*, and is *only* manifested or revealed to the Children of the Saints.

16. But seeing it is shewed to me how your heart Sir is inclined to wisdome, therefore I speak *sublimely* towards you, and do hope, you will accept it in true Love, and *understand* it rightly as it is entended: I would I could give you *halfe* the Spirit of my knowledge: and then you would need no Writings; although, I esteeme you wise, yet I will once brotherly salute you with *this* Writing, before the rough Winter of Calamity Come, which is *upon the way*.

17. If your Honour Love my Writings, I pray you to reade them *diligently*, and above all especily to lay them to the *Center* of All things or Substances; and then the *Three Principles* will be very *easie.

18. I know and am assured, that if you apprehend the *Centre* in the Spirit, that you will have such joy in it, as *exceeds* all the Worlds joy, for the Noble STONE of the wise Men, lyeth therein, it giveth *certainty* in ALL things, and releaseth Man from all incumbrance and perplexity in the Strife and Contentions about *Religion*, and openeth to him the highest secret Mystery which lyeth IN himself: he bringeth his work which he is chosen to by Nature, to the highest PERFECTION; and can see all things into the Heart; must not that be a *Jewel* above all the precious things of this World?

19. If you should meete with any thing in my Writings that were unintelligible and *too* high, I entreat you to Observe it, and send it me in Writing, and I will render it in a *Childish* manner.

20. But since I observe you have a very *sublime* understanding, therefore I exhort and entreat you, in a right entention, as it is set before God; that Men would enter into such a Life, and Live and Con-

* NOTE.

Converse in the knowledge, that we may be found as Brethren in the Lord in SION.

21. The Lord N. as N. if you did come into acquaintance with him, I entreat you to Judge of his Gifts, for he is zealous, and a great *Seeker, God give him* that he may finde; and I entreat you to send the Inclosed Writing to him with the soonest opportunity; wherein you will do him and me a pleasure, also send this with it to the Lord N. or to N. that he may send it to him.

† The first Apologie to *Balthasar Tylcken* about the *Aurora*.

22. In respect of the venemous spiteful Pasquill or Libel of the unintelligent zealous Person, I have given † Three and twenty sheets in answer; but have *kept up that Answer* to this time, that the Man might not be discountenanced, hoping that by the Information of Good People he would somewhat become sensible, and still I have forbidden it to be given abroad, that if it were possible, he might *smother* his Malice or Maligenity; else if the Answer should be published, he would have small cause of boasting, as he supposeth to have by it; in the meane time deliver this to be considered of a little by HIM.

23. If he will not be thus satisfied, to converse in brotherly Love, let him certainly believe, that *where* Gods Love is, his Anger is also; that will shew him, that he will be ashamed thereof, and wish that he never had begun it: but if he will be quiet, then may this Answer be laid up in some knowne place; he may *assuredly* believe that I see further than he understandeth.

24. For, a Time openeth it self which is wonderfull, which in my Writings is *enough signified*, it certainly cometh, therefore earnestnesse and sincerity is necessary to be used.

25. Out of respect, and for Gods honour sake, I have *friendly answered* the knowne Person; for I regard More the Children of God, *viz.* my *Eternal* Brethren, than my Vindication or Justification; for, I willingly * *suffer reproach for the sake of Truth*, and of the honour of Christ; for it is the Badg or Livery of Christ, I send it to your honour, friendly, and Commit you together with † *all those that Love* JESUS, into the Grace of *Jesus Christ*. Dated the 3. of *July*, 1621.

* 1 Tim: 4. 10. Heb. 11. 26.
† Eph. 6. 24.

Jacob Behme.

THE

The INTRODUCTION

To the Answer,

To Balthasar Tylcken's aspersing Pamphlet, concerning some Points or Conclusions, in the Book of the Becoming Man or *Incarnation* of Jesus Christ, by him Opposed.

JACOB BEHME

Warneth his Fellow-Brethren.

The Open fountaine in the Heart of JESUS CHRIST; *be our Quickening and Life, and let it bring us into his Light, in a Brotherly Love and Child-like* Union; *that we may converse in his power or vertue, and love and know our selves in Him.*

1.

DEare Sirs and Brethren in *Christ*, in what dangerous Lodging, in the vele of *this Earthly Tabernacle*, in Flesh and Blood, in the Kingdome of the Starres, and Elements, we lye captive, in the *Oppression* and assaults of the Devill, and in what Dangerous *Wages* of the Devill in the *Lusts* of Flesh and Blood, we use to walke, unlesse the bright Morning Starre of the Heart of *Jesus Christ*, awaken or arise in us; is not sufficiently to be spoken or written,

2. How indeed, *the World* is altogether departed from the wayes

of

* 2 Cor. 5. 1. 4.

of the Divine Light; and goeth groaping in the *Dark*; neither will they suffer themselves to be helped, but doe only despise and scorne *Gods Messengers*, which are often sent to them from God out of his Love, to warne them of their unholy wayes: this we all see and know alas too much, how the own self-Reason from the Starres and Elements, layeth and setteth it selfe against the open fountaine of the Love, in the Heart of JESUS CHRIST; and scorneth all that which God sets before them for a Warning and Teaching, as was done in the *Time* of Christ and his Apostles; wherein the *Reason-wise Schoolers*, not only Scorned the simplicity of the Persons that taught the Kingdome of Christ, but also despised all Wonders or Miracles, and held only their own dissembling *Hypocriticall* Reason to be true and right.

3. And as it was at the Time of *Noah*, before the Deluge or Floud, also at *Sodom* and *Gomorrha*, also at the time of the destruction of the *Jewish* people, also among the *Heathen* before Israel was brought out of *Egypt* into their Land or Country: when they drave them out and slew them: so also it is in this *present* Time, wherein all live in Strife or Contention and Opposition, and rage and rave, against God and the way of righteousnesse, as Mad-men, and yet alwayes Cry *Here is* the Church of CHRIST, avoyd such a one he is Mad or Sensleſſe and from the Devill.

4. And yet One party liveth *as wickedly* as the other, they carry the Name of God in their Mouthes for a shew as an *Oath*; and yet their Heart sticketh full of Gall, venome, or poyson and bitternesse; † Rom. 3. 15. *There is no feare of God in their Hearts*, † *their Mouth is full of Cursing*, reproaching, scandalous deriding Blasphemies, *there is no desire to* Love and Concord, or *unanimity* in their Hearts, but Pride, State, Covetousnesse, and vaine voluptuousnesse, only that they continually lift up themselves above Gods Children, and to obscure and overthrow their way which they walke, in, the Light of God, that their Teaching and Life might not be knowne, and that the Devill may continue to be Chiefe Great Prince in the *humane Will* and Government or Dominion: therefore they blaspheme scandalize and reproach the Children of God, and account them for *Fooles*, that they may remaine Covered in Obscurity.

5. And that which is more horrible, thus the *Divine Omnipotence*, must be a Cloake or Mantle to hide their wickednesse, wherewith they cover themselves, and mix *Gods Will* therein, as if Nothing were done without Gods Will, and that all of it is only *Gods* purpose or *predestination*, who from Eternity hath concluded in himselfe, what shall be manifested in the Time, whether it be *Evill* or *Good*.

6. Whereas, they yet understand nothing of God nor his Will or Substance, yes they are as blinde concerning it, as one that is born blinde is to the visible things of this World, as is cleerly discovered and presented to view in *this* aspersing Pamphlet, against the Book of the

[illegible] or [illegible] and in the [illegible] of [illegible] [illegible] [illegible] yet [illegible] or understanding in [illegible] heaven, and have a great sympathy or fellow-feeling with him, and doe wish from my heart, that God would once open his heart, that he might see and understand [illegible]

7. For, the poor blinde Man, confesseth really a thing in my Book, and sees even *such* a thing in the glasse thereof, as my meaning is, in the knowledge of it, which makes me wonder, how he is such a zealous *Saul*, and is zealous for the Law of God, and yet hath so *apprehension* of it at all in the Light of God: I wish heartily that the Light to *Saul* at *Damascus* might shine round about him, that he might become a *Paul*, seeing he is so zealous, then might his zeale be profitable towards the furthering the Salvation of Man.

8. But so long as he is in such a way, as to blaspheme reproach and persecute, and so to rage in blindnesse as *Saul* did, he will effect nothing, but only rave against God to his greatest *Condemnation*, and will but confound those whom he thinketh to teach, and lead them deeper into [illegible]

9. For he hath conceived such an Opinion in his Reason, which it were much better he had never set it down in Paper: Also I am very much afraid, that *Satan* hath Cast his own self-Reason, without Divine Light, into such a Prison, and Captivated him with such a Snare, out of which it will be hard to break forth, and without the Divine Light cannot at all be done.

10. But now seeing it is apparent, that not only he but others also are encumbered and perplexed with the purpose or *Predestination* and Election of God, and doe *thus* repeticate the Omnipotence of God after such a manner, wherein they goe on in ignorance very *carefully*, and understand Nothing of Gods Will to Good and Evil, much lesse doe they know what God is, from whence [illegible] are concluded of, and yet this Man in such confused Reason so [illegible] selfly entendeth to disgrace and suppresse my Writings which yet have a far deeper Ground, *then he ever understood*; therefore it shall be a little signified to him, to *try* whether he or another will thereby become seeing in God.

11. Not with intent to condemne him, but to *defend* out of my Talent which is given to me of God: For men know very well that I am no Doctor from the Schoole of this World, if it were not given to me I should not understand it.

12. And though I did not so highly seek, yet it hath been given to me without my knowledge: I sought only the footsteps of *Christ*, and understood Nothing of the *Mysteries* which [illegible] was then new it is also afforded me as a Reason, for the Confusion of All Self-seekers in which without the Light of God I should remain be blinde.

13. But seeing the Man with his Principles annexed to my Writings, understandeth nothing at all of the Mystery of the Substance of the Substances, much less the Principles, which I come in the Principles; and yet undertaketh to reprove my Writings also with a strange understanding quite *Contrary* to my sence or meaning, and perverteth my Sence or Thoughts into a strange and very foolish understanding, only to bring forth his conceits under such a *semblance*, which neither consisteth with the Ground of the *Holy Scripture*, nor with the *Light of Nature*; therefore I am as it were necessitated to wash the *Dirt* from my sence and apprehension.

14. Seeing he begins so artificially, and *drags* the Scripture by the haire of the Head to it, that it must serve him as he will have it, let the Ground and *Corner-Stone* be where it will, whether there be such an understanding in the alledged Terms or *Texts* or No, only that he may bring Scripture and Letters, and exchange words with words, and thereby cloake his Erroneous meaning with such a semblance, as he doth but bring *Scripture* for it: and though many times in my Writings I handle not just that very Matter, that he would reprove with Scripture, but bring clean another Meaning: and that he perverts my Sence to the quite Contrary, and thereby would make it satisfied: therefore I will a little summarily and briefly answer him to his *sparfed* Objections: Not in that Manner as to Contend with him; but for those to *consider* of that read my Writings.

15. For a true Christian hath no Contention with any Man, about *Religion*; he that contendeth about words, and defameth his Brother, is blinde, and * *hath not the Faith*.

*2 Thes. 3. 2.

16. For FAITH, is not a Historicall conceit, but a right Life, the Spirit of God must be generated in the *Centre* through the Principle of the Soul, and spring up in the Mystery of the Minde, and therein Rule and Shine, it must be *Mans* Will and Deed, yea, it must be his *inward* Life and understanding, and Man must be reformed thro it, else there is no right Faith or *Divine* understanding in a Man, but only *Fables* and *Babel*, Contention and Clamour, to reave and rend about the Husk and not enjoy the Kernell.

17. Therefore I say now; Is *Gods Spirit* in my Scorner? why then is he a Scorner and Contender? Hath he the *Faith*, why then doth he defame Christs Children and *Members*, whose Christianity is earnest and *Sincere*? Christ saith; †*Love one another, thereby Men shall know that ye are my Disciples*: Also, *Doe ye not judge those that are within, God will judge those that are without*: Is he in the Spirit of Christ? why then doth he defame the Spirit of Christ? Or is Christ become at *Odds* with himself?

† Joh: 13. 35.

*1 Cor. 5. 12.

18. O dearest Man and Creature, take it into consideration, and look upon the holy Scriptures rightly in the Spirit of Christ, and then ye will finde that a right true Christian hath contention with no man;

for

for † His Conversation is in Heaven, as Saint Paul saith, from whence he continually expecteth the Saviour Christ, that * Gods Kingdom in him may come and Gods Will in him be done; † Christ is come to seek and to save that which is lost; what should then the Spirit of Christ in the Converted Man, will, otherwise?

† Phil. 3. 20. * Math. 6. 10. Luk. 11. 2. † Math. 18. 11. Luk: 19. 10.

An Admonition, also what the First Principle or the Dark World, is; and how, the Fire is not the First Principle.

DEare Sirs and Brethren, I tell you in good will and faithfulness, as I have obtained Grace in the Spirit of Christ, * that * Divine Spirit dwelleth in no contemning and scorning derision, or disgrace, but goe out from that, and tread the Contempt in the Manger, under foot, account it as Dung. * Note.

20. And seek the Life of God in Christ with earnestness, when you get *that*, you need no other Master to teach you, the Spirit of God will well teach you, lead you and drive you, for he will teach WITHIN you: for it is written, † *They shall all be taught of God*: and Christ saith, * *The holy Spirit shall receive of Mine, and shew it forth unto you within you.* † Joh: 6. 45. Isa: 54. 13. Jer: 31. 34. * Joh: 16. 15.

21. All outward Teaching, doth not lay fast hold in Man, unless Man call his desire with mourning; How will it then take hold in the Scorner, who beareth an Envious opposition against the Spirit of Christ?

22. Deare Sirs and Brethren, goe to, and consider this, what the poor simple man in the Spirit may rightly believe him, he reproves that which he knoweth nothing of, and that which he hath no apprehension of, which I very much admire that the Understanding thus among the Children of

23. He begins to answer, that I have written concerning the [illegible] of the Eternal Nature, out of which the Three Principles [illegible] the Outward World with the Stars and Elements, [illegible] and Creatures; and we diligently search to [illegible] that Men may [illegible] and Covers; he saith, The Word and the Wisdom of CHRIST [illegible] are the Mysteries, viz: the Once-pictured Glance of his Glory, by which every thing is Created; who is it now that striveth with him about that, that

† Joh: 1. 3. Col: 1. 16. † *all things are created by God through his Wisdome*; I have in all my Writings written so; and it needs not his Gloſſe or Expoſition at all.

24. Only the Queſtion is, *out of what* God hath Created them? If he will ſay, that *Evill*, as alſo Earth and Stone, alſo all venomous or poyſonous Creatures, and particularly SINNE, are generated out of the outpoured Glance or Luſtre of his Wiſdome; then he ſpeaketh as a blinde Man of Colours, which he hath never ſeene.

25. But, that he brings forth ſuch a fail and miſerable meaning, Men ſee, ſufficiently, in that which he writes concerning the *Will* and *Election* of God, and ſo thruſts all into Gods Predeſtination, and drags the Scripture by the Haire of the Head to it, quite contrary to the *Meaning* of the Scripture: Oh that the Confuſed Man might come ſo farre, as *firſt* to learne to underſtand the *Center* of the Eternall Nature, and of all things or Subſtances, *before* he ſpeak of the Great Myſtery of all things or Subſtances and reprove thoſe to whom the ſame is reveal'd or manifeſted from God.

26. If he will *now* put it ſo, that *all things* were in the Great Myſtery of God; then he muſt diſtinguiſh the Word of *Love*, and the Eternall Name of God; from Gods *Anger* and fierce Wrath, in which he * Deut: 4. 24. Chap: 9. 3. Heb. 12. 29. calleth himſelf * *a Conſuming Fire*.

27. If he will ſay, that the *Conſuming Fire* is Gods *Wiſdome* and *Love*, then he will ſay, that *Hell* is *Heaven*, and that the Heaven, wherein Gods Majeſty ſhineth, is the Darkneſſe: If he will not admit, that the *Center* to the Fire of God, is an Eternall Darkneſſe, whereinto the Devill plunged himſelf, when he *deſired* Gods Meekneſſe.

28. If now this outward World with all things or Subſtances therein, is become generated *only* out of the Word of Love, out of the Holy Name of God, out of the *Wiſdome*; why it is then *exiled*, and is, Evill and Good, and moreover, a *vale* of Miſery, full of anxiety and Toyle? † Gen: 3. 17. why then did God † *Curſe* it for the ſake of *Our* Sinne?

29. If it be the Myſtery of the Wiſdome, why is it then without Divine Underſtanding? for, becauſe that, as he alſo doth not determine; then I aſk, what kinde of Myſtery it HATH out of which it became Created, that is it Good and Evill? whether is it an inceptive or beginning Myſtery, or an *Eternall* one, ſeeing the blinde Man will know Nothing of the Eternall Nature, and knoweth not nor will not diſtinguiſh the Cleere Deity from the fierce Wrath of God and the Eternall Nature, wherein he hath a true ſimilitude of this in fire and Light, and all Whatſoever things out of which the Sun burneth, if he did but ſee?

30. If he will ſay, that before the time of this World, there hath been a Myſtery in the Eternall Nature, in which the Eternall Nature ſtood Eternally in Eternity continually Originally, wherein Gods Anger and fierce Wrath from Eternity, reigneth ſeverally, wherein

wherein the fierce Wrathfull hard and Stern Property hath Generated Darkneſſe and a Miſt or Cloud or Vapour; and yet hath been like no Miſt, but the fierce wrathfull Spirit hath had ſuch a *property*, wherein all *Evill* is underſtood; as alſo the ſterne Earth: Then let him tell me, *out* of what THAT is proceeded; and tell me further, how the Life can ſubſiſt without the Fires property; and whence the Fires Property Originateth?

31. Let him ſhew *me* another *Genus*, then I have ſhewne him in the book of the *Three Principles*, as alſo in the Book of the *Threefold Life* of Man, and yet much more, deeply and fundamentally, in the Book of *The Six Points*, of the Great Myſterie of the Subſtance of all Subſtances, concerning the *Three Worlds*; how they ſtand *one in another as* ONE, and how they eternally ſupport themſelves, and each is the Cauſe of the Other, *&* that in the Great Myſterie there is nothing Evill, *nor* any thing without a Cauſe.

32. Let him firſt come into the Schoole, and learn the A, B, C, before he call himſelf *Maſter*, it is not to goe upon ſtrange Feet, if one will ſpeak of the Myſterie, to furniſh or adorne himſelf with ſtrange Matters or *Artifice*, but *to underſtand it himſelf*; himſelf to have the Spirit of underſtanding, or elſe to leave the Myſterie *undiſcuſſed*, and let thoſe ſpeak and write of it, to whom God hath manifeſted or unveiled it.

33. His Prattle which he driveth on, with his dowting the *Holy Scripture* to it, is his own, not my ſenſe and underſtanding at all; The Children of God ſpeak in *their apprehenſion* and Gifts, not out of the Mouth of others, but their own, and I ſpeak alſo not out of the Mouth of others, but out of my own: but out of *One Spirit*, we all ſpeak, every one out of his own Gift; what doth that availe the *unintelligent*, to whom the Myſtery of God is not intimated? why doth he reprove *me* all before he rightly underſtandeth *me* of them.

34. Learne firſt to underſtand the *Cauſe* of the Eternall Nature, and how to diſtinguiſh the Centre of [illegible] how the Deity ſtandeth [illegible] what Gods Wiſdome is, how it is [illegible] *ſtyle*; and what the *Divine Life* is, and [illegible] alſo what a Principle is; &c. he wanty [illegible] learne beforehand, what the Eternall [illegible] *Element* is, alſo what *Paradiſe*, and [illegible] Good are, Let him firſt goe into the [illegible] that he may attaine that Spirit, in which *only* there is *underſtanding*.

35. But he ſaith, God *is* a Body, and [illegible] God may be his Will and Deed, and [illegible] ſpeak.

* 1 Cor. 3. 18.

speak with him of the Mystery, *else* let him leave my apprehension unreproved.

36. If he be a Christian let him Live in *Love* towards a Christian, and *rejoyce* in the Gifts, which God giveth us one among another; why doth he brag and reproach so much, that *shameth him* to be a Proud Man, let him deal *Meekly*, and I will meet him meekly: if he understand any thing according to his Gifts, let him praise God, and not contemne that, which God giveth to another, If he can not endure to read it, let *him leave* it for those whom God hath called thereunto, to whom HE will reveale or manifest it.

37. Is not that a wonderfull thing? that he will *reprove the* Three Principles, *and understandeth not one of* what *Center* and understanding the Spirit speaketh? he will begin the *first* Principle with the Fire, where then remaineth the *Center* out of which the Fire originateth?

38. Let him tell me, how the Eternall Nothing *introduceth* it selfe from Eternity in Eternity, into an Eternall *Center*, and how the Eternall Nature from Eternity continually *generateth it self*, whereby the Eternall *Will*, which is called God, manifesteth, or *introduceth* it self from Eternity.

39. With this his half-mute, Description, he will not bring me in, to it: but in My Book of the Six Points *he will* well find it, let him read *that*; it is like, he will become seeing, if he but look and begin aright.

40. When I write of Three Principles, then I understand *Three Worlds*, as *First*, the *Center* to Nature, the Dark World, in which the Fire, or the *sharpnesse* of the fierne Might originateth from Eternity, the Form to the Fire-Life, in which property Gods fierce Wrath and Anger also the hellish Fire is understood; from whence the Nature-Life Originateth, which is *not called* God, and though indeed *it is* God, yet it attaineth not the *Name* and Divine *Essence*, or *quality* in its own Essence, as Saint *John* witnesseth, Chap. 1. vers. 5. Where he saith; *The Light shineth in the Darkenesse, and the Darkenesse hath not comprehended it*, and thus likewise it selfe also in the Outward World, how the Light shineth or giveth Light in the Darkenesse.

41. Now if the *Fire* be the First Principle, as he saith; then let him tell me, whether the Darkenesse cometh out of the Fire, or whether the Fire maketh Darkenesse; Also, what *that* is which maketh Darkenesse; and how all this thus generateth it selfe from Eternity in Eternity.

42. I suppose here, my Pamphlet Maker, will remain *Mute*, he will indeed be silent concerning it, unlesse he goe with *me* into the School; but he should first put off the *Coat* of Pride; else the [illegible] will not receive him, he will have [illegible] upon him? Not [illegible]

42. When I write of three Principles, then I write of Three Worlds, of *Three Eternal Beginnings*, how they proceed from themselves.

43. I understand with or by the Principles, Not the Chaos, the Ayr of the Aether, which dwelleth without Colour or Figure in it self, but I understand, How the Eye of the Aether Mysterium or Nonsubsist it self, through and with the *Principles*, and introduceth it self into Power, Might, Shining Glance and Glory, viz. with Desire and Lust or Longing Delight; where, in the Desire the *first* Shutting in, is called, which is a Darkneſs, where the Desire is the first Cause to Nature, which introduceth it self into the source or quality, into the perceptibility and perception, even into the Fire, viz. into the fourth Form, as it sufficiently Described in our Books, viz. of the *Three Principles*, also of the *Threefold Life*, also in the *Second Book* of the Becoming Man or *Incarnation* of Christ, concerning Christs Suffering and Dying, and yet higher in the *Six Points*; to which Books I refer the Reader, and so in this Part, which the blind Man opposeth, it is not here expected at Large.

44. Now if Gods Fire, which generateth the Glance or Lustre of the Majesty, be the first Principle; and yet in the Darkneſs, the source quality or Torment and Pain, and moreover the *flame* Life, is *generated*, and also the Fire it self Originateth out of the Darkneſs, viz. out of the *sharpneſs*, with the effect or appearance of the Liberty in the Lust or Longing out of the *Chaos*; then tell me now my Opponent, whether the Dark world be a *Principle*, or whether he be yet blinded in the *Mystery*.

45. I know also very well that the Fire is a source or quality of Every Life, but I say that the *Root* of the Fire is *Dark*; and that the Dark world is not called God, for it is an Enimical quality in it self; a *Cause* of Nature.

46. Indeed it is Light and Out of the Darkneſs through the Dark World with the Fire, in the Light of the Majesty, is *its Love*, for it becometh generated in the Desire of the *Chaos*, out of the Abyss, in the Nothing, and in the Desire introduced into Darkneſs, but the Lust or Longing Delight, of the *Chaos*, to the Revelation, taketh only thus its Sharpneſs and Fires Might to it self, and yet bringeth it self again through the Dying in the Fire, wherein the [illegible] the Darkneſs [illegible] through the Fire into the Light, and maketh another [illegible] Joy Meekneſs and Love-fire.

48. Thus the Dark source or quality Spirit, remaineth to be in it self an anguish and *Pain*, and is called Gods Anger and fierce wrath, and the kindled Fire in the fourth Form of the Center, is called a Consuming Fire, wherein God calleth himself an Angry Zealous or Jealous fierce wrathful God.

49. And

1 3 Eternal beginnings not the Eye or Stille Eternity.

49. And here understand Death and Dying, as also Gods Holy Kingdome, also his Anger or Kingdome of Hell; viz. the *Darkness* is the Eternall Hell or Hole wherein *Lucifer* Bathetb himself, and into which the *wicked Soul* goeth; and the fierce wrath is the Fire-Life: the right hellish Fire-life *therein*, and yet there is no farre distance from God, but a *Principle* only severeth them.

50. As we see a Similitude of this, in Fire and Light, where the *Dark Matter* in the Fire, *Dyeth*, and the *Light shineth* out of that which dyeth, and dwelleth in the Fire, and the Fire comprehendeth it NOT.

51. Also the Light is not of the Fires Essence quality source or Torment, for the Light giveth *Meekness* and an amiable * thing or Substance *wn* out of that which before was a Dead Dark Substance, a *Water* and therein lyeth *Mysterium Magnum* the Great Mystery: My Dear Pamphlet-Maker, seek and you will find, knock and it will be opened unto you.

* sweeten.

52. Your Conceit is a *Dead* understanding, as to the Mystery, if you be taught of God, then goe with me to the *Center*, and then I will shew it you in all the things of this World, yea in your very SELF: I will have nothing excepted; wherein I will not shew you the *Similitudes of the Three Principles*: Forbear your reproaching and become a Child, then it will be shewn you; but I will not cast the *Pearls* under your Feet, know that, nor under None.

53. I have my knowledge and skill *not* from Conceit or Opinions as you have, but I have a living skill or knowledge in the visibility & *Experience* or perceptibility: I need no Doctor from the Schools of this World about it, for I have not learned it from them, but from *Gods Spirit*; therefore I am not afraid of your Clamour and Scorne.

Of a right Christian. And of the Divine Wisdome the Eternall Virgin *that is no* Genetrix.

54.

DEare Sirs and Brethren in Christ, I pray be Schollers of Gods Wisdome, let none lay of *himself*, I understand it, we know nothing concerning God, what He is; but Gods Spirit must beget the knowing *in* US, else our knowing is but *Fiction*, a dontinuall Confusednesse, a * *continuall Learning* and understanding nothing in the Ground of the *Center*.

* 2 Tim. 3. 7.

† Or know the Bible outwardly: inwardly were better.

55. What is it for me to speak much of the *Wisdome* out of the Scripture, and could recite the *Bible* without Book, and understood nothing of what the Wise Men have spoken, and out of what Spirit and know-

knowledge: if also I have not the *same* Spirit which they had, how then shall I understand them.

56. To such knowledge belongeth not Conceits, and to *collect* together a heap or abundance of Texts to his *purpose*; THAT is no Holy Man, or wise Man, *hath done*; but a living Spirit out of God can see the Mystery, and converse in its own knowledge.

57. Gods Spirit must be IN the Reason, if Reason will see God; there belongeth an *humble* resigned heart to it; not a Scorner in Reason; where Reason boasteth it self to be enlightened, that is only a Sydereall or *Starry Enlightening*, to be so sharp witted. * NOTE.

58. If any be a Child of God, then let him seek his Brother in the Love of God, and then I can trust him, but while he is a Scorner, he hath put on the *Devills* Vizard and Hood, and goeth about in Pride, he is no Christian, but a Mouth or Lip-Christian and Confused *Babel*: as indeed such Books of *Controversie* or Contention and Hypocrisie are ALL *Babel*.

59. Let one shew another the Way of God, in Love, Humility, and in the Fear of God, as becometh the Children of God, then such Contenning would not *exist* in the World, whereby the simple Layick is seduced; and totally ignorant of the *Cause*, falleth on in reproach and Contempt, against his Brother who is not of his Opinion or Sect of Religion: and so one in a Religion, which without Gods Spirit and Power, is but a conceit and Opinion, is as blinde as the *other*.

60. For the true Religion standeth not *alone*, in *outward* Words, in appearance or shew, but in Living active power, that one desireth from the Ground of his Heart, to perform to another what he knoweth he ought to do.

61. It must come into *deed*, else it is but a Coloured or *Painted faith* a Historicall *Babel*; where Gods Spirit is not, there is no faith; also no Christian; but where that is, there it worketh cleere *Works of love*, he teacheth and reproveth Meekly, he is not puffed up and Scornfull; as my Opponent.

62. He will needs write out the Ground of the *divine Wisdome*, & from my Explanation, which I have spoken from the *Center*, & Confirm himself with the *Collected Texts* of Scripture, & despiseth that which I have written: That the *Wisdom* is a Virgin without Generating, that she is NO *Genetrix*, but that the Spirit of God is her Life and *Generating*, which Reveileth or Manifesteth in her the Divine *Wonder*; and he will let that which is better in the flesh thereof. The Virgin is the Wisdom

63. He saith, the Wisdome suffereth and Generateth; and he collecteth a heap of Texts for proof: Who now is at odds with him in this: Not I: I lay the *same*; and he writeth but my words, but under-

standeth not by Sense or Thoughts, he is at Odds with himself.

64. I speak out of the *Center*, and he from the Substance that is Generated, I understand, that the *Wisdome* is not the *Center* or the Opener, but Gods Spirit is that; I understand thus, to speak in a Similitude, that as the Soul in the Body, manifesteth or revealeth it self, through the Essence of the Flesh; and that the *Flesh* had not the Might or strength if there were not a living Spirit in it: So also Gods Wisdome is the Out-spoken Substance, where through the *Power* and the Spirit of God manifesteth or revealeth it self in Forms, understand in *Divine* Forms and Shapes in the *Wonders*.

65. It generateth or breedeth indeed, but it is not the Divine *Principle* or the *Center* of the *Generatio*, but the Mother wherein the Father Worketh.

66. And therefore I call it a *Virgin*, because it is the modest Chastity and *purity* of God, and carrieth *no Desire* backward to the Fire; but its longing pleasure or Lust of Delight goeth forward without or in the *Revelation* or Manifestation of the Deity.

67. She could generate Nothing if the Spirit of God did *not* work in her, and therefore she is *NO Generatrix*, but the *Looking-Glasse* of the Deity, the Spirit of God generateth in her; he is her Life, she in his Chair, *Cabinet*, or Body; she is the Holy Spirits Corporeity, *in her* lye the Colours of the Vertue, for she is the Out-spoken Substance, which the Father comprehendeth out of the *Chaos*, that is out of himself without besides beyond or before Nature in the Nothings: and bringeth the same forth with the *desire* to Nature, through the Eternall Nature, through the *first* Principle, through the Fire of his Might, into the Second Principle, in the Divine Power, into the Light of the Majesty.

† (This is exactly an expression used by ye Centrum Naturæ)

68. It is that which the Father, from Eternity in Eternity, continually *to comprehend*, which the Father who is a Fire and Light, introduceth into his Fire-life, to the *Center* of his Heart.

69. She is the highest substantiality of the Deity; without her God would not be Manifested or Revealed, but would be *only a Will*, but through the Wisdome he bringeth himself into Substance, so that he is *Manifested or Revealed to himself*.

70. And therefore I call her a Virgin, being she is in the *Marriage* with God: so that she generateth *without* a Fire-life, for in her the Light or the right Divine Life, Manifesteth or Revealeth it self, she is a Virgin of the Modest *Chastity* and purity of God, and *yet* is in the Marriage with God.

71. Thou little prudent School or *University* from the Constellation, if thou didst here *understand* the Ground, thou wouldst NEED NO Books more, ALL lyeth herein, the Stone of the Wise Men, or *Philosophers* STONE, lyeth in this place, but first put off your dough Garment, and then you will see it.

Of the Third Principle, which is the Bride of God: and how the Spirit of God is no Principle and yet is a Principle.

72. NOw when I speak of the Third Principle, I understand the Outward World: Then saith my Opponent, *God* hath made it through his *Wisdome*, and proveth it by Scripture: and I say so to; but I proceed not mutely, I say out of what; for God hath given me the knowledge; *It is Not* I my self that know it, but God knoweth it IN *Me*.

3 principle
The Outward
World-matter

73. The Wisdome is his Bride, and the Children of Christ, are in Christ *in the Wisdome* also Gods Bride; Now then if Christs Spirit dwelleth in Christs Children, and if Christs Children be Branches on his Vine, and one Body with him also one Spirit; whose now is the knowledge is it Mine or Gods? should I then not know in the Spirit of Christ, *out of what* this World is Created, if he dwelleth in me, which hath created it, should *He* not know it.

74. Therefore now I submit and will know nothing, to be as I am *self*, viz: in that part from the outward World, that he may know in me, what he will [illegible] the *Geneseos* in the knowing, but my Spirit is *he Wife* or Wo[illegible]ch he generateth the knowing according to the *Sapientia* [illegible]

75. As the Eternal [illegible]ne is the Body of God, and *he generateth* therein what he will; then now if he generateth, it is not I that doe it, but he in me, I am as Dead in the generating of the knowledge, and he is my Life, and indeed I have neither knowing at or learning it; he inclineth himself to my Mineshood, and my Mood inclineth it self up into him.

76. But now I am Dead, and understand Nothing, but he is my understanding, therefore I say, *I live in God, and God in me*, and so I teach and write of him, Dear Brethren, and otherwise I know Nothing.

77. Bear with my folly a little I pray, in that which I tell you, not for my own boasting, but for your *Learning* and knowledge, that you may know, when you scorne and despise when you deride me, I will not hide it from you, but mean it heartily.

78. I have written of Three Principles, which are known in *Me*, but weakly, as a Scholler *which goeth* to School, so it hath gone with me.

79. My Opponent writeth of *Four Principles*, and calleth the *Spirit of God* a Principle also, according to his meaning, though I bring no Controversie into HIS meaning about it, he may make *Ten*, for the Wisdome hath not three Limbs, nor Grounds, but he neither understandeth my meaning *nor his own*.

80. Let him tell me, *How* the holy Spirit is a Principle, or what doth he understand by a Principle? will he make the Cleere *Bright* Deity to be a Principle? which is Eternall without ground and *Beginning*, which dwelleth in the Nothing, also possesseth nothing but only it self? I can not *speak so* of the Principles; but I speak of the *Three Worlds*; in and with which the Incomprehensible Deity manifesteth or *reveileth* it self.

81. One of them; with or by the wrought power in the Desire to the Eternall Nature, *viz.* with the *Spirit* of the *Dark* source or quality, through which the Will of the still Eternity *sharpeneth it self*, and brings it self in the Fire through the *Light*, and so the sharpnesse remaineth Eternally only in it self, and yet in the still Will of the Meeknesse *this* receiveth a Cause, in the sharpnesse, to the Kingdome of Joy, and yet also remaineth *not Essentially* standing, with the Spirit, in the fierce wrathfull sharpnesse.

82. But the Root is a Darknesse, and the *Spirit* goeth forth out of the *Chaos* through the Root through the Fire in the Fathers Property, through the Second Center of the Love and Kingdome of Joy into the *Light*.

83. Now therefore *that very SPIRIT* which is the Life of all in every Substance or Thing according to its property, is NO Principle; but according to the Eternall Nature of the fierce wrathfulnesse, it is a Principle.

84. Thus also the *Second* Principle, to us with or by the Divine World, *viz.* where the Divine Power with [redacted] of the Majesty is poured forth, which is justly accounted [redacted] THREE *Persons*.

85. But the Principle in the Fire, is to [redacted] God, *where* the Dying is, and out of the Dying another Life [redacted], *viz.* out of the Fire a Light, and yet there is no dying, but a *continuing* source quality or Torment, and out of the Source Quality or Torment, the high triumphing Spirit existeth; where then, Gods Love-Will, and Anger-Will, *severeth* it self into two Worlds, *viz.* into Light and Darknesse, and he is called God according to the Light, and according to the poured-out vertue or power of his Wildome.

86. But the Eternall Divine *Originall*, is not in the Eternall Nature; the Will to Nature is looser, and THAT *Will* is the *Chaos*, wherein all lyeth, and the Spirit existeth out of that, and Manifesteth or revealeth it self with or by, Light and Darknesse, Therefore I call not the Spirit of God, a Principle: for it is without or besides all Beginnings, yet with the *Eternall Beginnings*, manifested or revealed with God in *Trinity*, though the Ternary also is in the *Chaos*; as is expressed in the Book of the *Six Points*.

The Deity not a principle because he hath no beginning

Where-

Wherefore the Outward World is a Principle of its own; its Model *is* Eternall.

87.

NOw when I write of the *Third* Principle, then I also say, that God hath created all things *through* his Wisdome, but out of the Spirit which is called God, this World is *NOT Created*; for it is called Evill and Good, and a Murthering Den of the Devill.

88. Also it is *not generated* out of the Divine Wisdome, but by or through the Wisdome: the Wisdome is *Not* the *Matter* of this World, else I must call a Stone Gods Wisdome; and *Sinne* also; but it is generated out of the two Eternall Principles, of both Worlds Substantiality, *viz.* out of the desires of BOTH.

89. God the Father who is ALL, hath moved himselfe with the Creation of this World, that is, in the *Formes* of *both* Worlds, of both Natures, and hath created Angells, understand out of the Spirits of the Eternall Natures.

90. For, if a Spirit be to subsist, in the kingdome of Joy, then it must have the *Center* in it selfe, *out of which* the Joy Originateth, *viz.* the *Center* to the Dark World, which is the sharp might, else it would be a *stillnesse*, without Moving.

91. Therefore, when *Lucifer* contemned the Light, he remained in that part of the Darknesse: for his Will went out from the Light, and would dominiere in the *Fires might*, whereby he angred God according to the Fires property, that is, in the Principle in the Fires property.

92. Thus I say, the Outward World is a Principle, that it hath a Life *of its own*, generated out of both the inward Spirituall Worlds, *viz.* a Revelation or Manifestation of the First and Second Principle, a *Model* or *Similitude* of the Eternall Nature, comprized in the desire of the Eternall Nature; and Manifested with a Beginning, and included in a Time, which with the End goeth againe into the *Eternity*.

93. This Model or Time hath stood in Gods Wisdome; which the Wisdome hath manifested through *TWO Spirituall WORLDS*, with the Moving of the Eternall Father, and that which is Revealed or Manifested, goeth out of both Eternall Principles, *viz.* out of the Light and Dark World; and thus † *the Light moveth in the Darknesse, and the Darknesse comprehendeth it not.* † John 1. 5.

94. And herein lyeth the *Drawing* to Evill and Good, and here is that which the Scripture saith concerning the Will of Man; * *To which you give your selves as servants in Obedience*, either to the Light of God, or to the Darknesse in the Anger of God, *to that you are sworn*, and into * Rom. 6. 16.

into that you goe, to which you are obedient, of THAT you are led and drawne, also *Christ* for children; they are BOTH Gods, but the Light is only called God or *Good*.

How the Soul is out of all the Three-Worlds, *of its Might and Free-will; of the drawing of the Father; and what is called to Beleeve above Reason.*

95.

MY Opponent writeth, that the *Soul* of Man, is inbreathed into Man, out of the *Mouth* of God, and I have no Strife about that, and is needeth no Glosse: But I speak not blindly as he doth: I say, out of the totall Wonder of God, out of the *Center*, out of the *Will* to the Eternall Nature, that is, out of the *Abyss*, and out of the Eternall Nature, that is, out of the two Eternall Principles, out of Darkneſſe, Fire, and Light, a totall Image and Similitude of the *small* Deity of the Substance of all Substances.

96. And I say, that the Spirit of God, hath inbreathed it *into*, according to all the *Three* Worlds properties, for it is the Life and the Spirit of all Substances, in every Substance according to its property.

97. For, before the times of this World, there was Nothing, no Life, without him: but it is as the Scripture saith; †*With the Holy thou art Holy, and with the perverse thou art perverse.*

98. In the Holy or Saints he is the Divine Kingdome of *Joy*: and the Divine Life; but with those, which incline their will into Gods *Anger* in the Darkneſſe, he is Gods Anger-Spirit.

99. Indeed God himſelfe is ALL: for from him all is proceeded; why then doe we longer Contend so much about God, let us rather enter that which is *Best*, after Love, then we become Children of Gods Love.

100. Why will you *Deny Man Free-Will?* ſurely his Soul is created out of the highest *Omnipotence* of God, and hath *Divine* might or ſtrength, if it entereth into the Love of God; as Christ teacheth us; †*That we ſhould not only doe ſuch Wonders or Miracles as he did with the Fig-Tree, but much greater; if we had but Faith, then we could with our mind, caſt the Mountaines into the Sea.*

101. He hath indeed told us he would give us Faith; for he ſaid; †*My Father will give the Holy Spirit to them that ask him for it*; his words Muſt be true, and whoſoever ſpeaketh *against* them, are Lyars; More.

Moreover, he saith: † *He was come to call Sinners to Repentance, and not the Righteous.* † Matth.

101. What folly is it to make or set up such Motion upon Man, and take away his Free-Will; hath not the poor Sinner Free-Will; that he CAN *Come*? Why then doth Christ * *call them to himself*? Matth. 11. * Matth. 11.

102. To this saith the Scripture, † *There can none come to him, unless the Father Draw him*; very right, I say so too: * *It hath not to do with willing or running; but in Gods Mercy; He draweth whom he will, and hardeneth whom he will*; it is all right; but you are Blinde; and understand it not aright. † John 6. 44. * Rom. 9. 16. 18.

103. If it lay in Man, then did Salvation stand in Mans strength or might, to become saved through an Opinion; as, or how, he will, and though likely, the old Evill Man which dyed in *Adam*, remaines. *from God*

104. Therefore, † when we dyed in *Adam*, then we *left* the own *false* will, and lay in Gods Mercy: and it was instantly said: * *You must become Sons of God again, if you would be Gods.* † Note, * John 3.

105. Now at present after the Fall; we have no power as to the kingdome of Heaven, to meddle with it; but if we receive the Spirit of Christ, which hath of Grace generated it self again in our Soule, then † *the kingdome of Heaven suffereth violence, and the violent fourth it to themselves.* † Matth. 11.

106. It is not in our ability, that we snatch it to our selves, but the *ability is Gods*, who hath *manifested* it again through Christ unto us; we cannot take it with force and *our selfe Might*, but of Grace it is presented to be beloved.

107. Now it lyeth not in that we have *left* in *Adam*, and willing to take it; but it lyeth in this, that we call our Mind again into the Bottome; viz: into the Becoming again or Incarnation of Christ; viz: into our *New Modell* body or Form; viz: into the Becoming Man or Incarnation: that we with our will be in the Obedience of Christs Will, that we become Nothing; viz: totally and barely a stamp or *Seed of a Will*, that *Christ* become our Will, and his Becoming Man or Incarnation be our Becoming Man or Incarnation, his New-Birth out of God and Man, our Birth out of God and Man; his slaying of the Anger of God in the Center of the Soul; our slaying; his Resurrection our Resurrection; his Eternall Divine Life, our Eternall Divine Life; then it is right; that * *whosoever cometh to me*, viz: into my Becoming Man or Incarnation, that is, receiveth me, I will not thrust away. Also, † *no man can pluck them out of my hands; and the Father who hath given them to me, is greater than all, and the Father are one.* * John 6. 37. † John 10. 28. 29.

108. Dearly Brethren and Friends, See how impertinent this Drawing of the Father ariseth, it should not so be understood, that God hardeneth any, *who labour* to convert from Sinne; but it is to be understood, that, the * *desire* standeth in *our Will*; but the *Conversion* standeth in *Gods Mercy*. * Rom. 9. 16.

If the desire of sinners were the operation of their own Free-Will

† Ezek: 1. 3. Mal: 3. 7. * Math: 7. 7. to the 11. Luk: 11. 9. to the 14. † Note.

110. But now he hath promised the Mercy out of *Grace*, to the desiring Will: for he saith; † *Turne to me, then will I turne my selfe to you*; Also, * *Knock, and then it will be opened unto you, seek and then you will finde, ask and then you will receive*: *What Sonne is there that asketh his father for an Egge, and he giveth him a Scorpion: Can ye that are Evill, give good gifts to your Children, how much More my heavenly Father.*

111. † Wilt thou now say, *God hardneth* thy Heart and Will, that thou *canst not* ask? prove that out of Scripture; or wilt thou say, thou canst not beleeve? that is also NOT true.

† Note.

112. Canst thou not beleeve? then cast all thy Sinnes into the becoming Man or Incarnation of Christ, *into his Spirit*, and be in him as Dead; † *let HIM in THEE* beleeve, how oft as he will; why dost thou long take care or perplex thy selfe about strong Faith which overthroweth Mountaines, it standeth not in thy power, to beleeve SO.

113. Only take care about a true earnest *sincere* Will, goe out from Sinne, and *strive against* Sinne in Flesh and Bloud, desire to become, become its *Enemy*, have Enmity against it, let God make of thee and beleeve in thee, as strongly, as he will; depend on God, and wrestle with him, as *Jacob* did the whole night, who then said; * *I will not let thee Goe unlesse thou blesse me*; and *David* said, † *Though it continue all the Day, and in the Night, and againe till the Morning; yet my heart shall not give over.*

* Gen: 32. 26. † Psal: 30. 5.

114. This is really, to beleeve above all Reason, when the Heart receiveth no Comfort, and yet dependeth on God; and faith in the Will; LORD, LORD, I will not leave thee, whether thou cast me *into* Heaven or Hell, I will not forsake thee; for thou art mine and I am thine: I will be Nothing in thee, make of me what thou wilt.

* Note.

115. Deare Brethren, observe it well, * This Storme and force, at last *breaketh* Heaven and Hell; whereof my Opponent as I understand, in his very lamentable Writings, knoweth nothing at all.

116. He saith, Man should stand still, and expect what God will doe with him, whether he calleth him into Heaven or Hell; *Man cannot* prevent or hinder it, it is concluded in Gods *predestinate* purpose, or Councill; whether he will cast every One: O the Most Lamentable Place, and Miserable Faith, God pitty us, that we suffer our selves to be so blinded.

† Luk: 5. 31. Math: 18. 11.

117. If we *cannot* come to God, why then doth he bid us to Come, Christ indeed saith; † *he came into the world to seek and to save poor sinners*; also, *he came to seek that which is Lost*; viz: the poor condemned Sinner, whom God had cleerly *drowned* into the Darknesse, and firmely included therein, and Chosen him to be a Childe of Darknesse; the same is Christ come to seek, and to save, and not the Righteous, who is honest or pious beforehand, look upon the Father of the Lost or prodigall Sonne; how he did with the Swineheard; who had *spent* his heavenly Goods, with the Devills Swine.

Of

Of the Grosse Errour of Balthasar Tylcken, *Concerning the* Seed *of* Adam *upon which he buildeth his Election.*

118.

MY Opponent will make TWO Seeds in *Adam*, out of which Naturally two sorts of Men become generated from the Mothers Body or Womb, one out of the *Seed of the Woman*, and the other out of the *Seed of the Serpent*, therefore God Loved the One, and forsooke or hardened the Other; and will prove it with *Cain* and *Abel*, also with *Jacob* and *Esau*: upon which he buildeth the Election.

119. But I tell you Deare Brethren; if at *that time* when he wrote such Blasphemy against God and Mankinde, he had been asleep, how happy had the time been: thus he maketh of the Image of God a twofold Image, out of *One* Seed *Two* Seeds; One party he ascribes to the Devill, viz: to the Serpent; and the Other to the Womans Seed.

120. But I would ask him, Whether *Cain* and *Abel*, as also *Jacob* and *Esau*, were both conceived from the Seed of Father and Mother; or whether at the Time, when *Cain* became conceived, there was in that very Seed in *Adam* and *Eve*, out of which he became conceived, a *meere* fleshly Essence, as he giveth forth; then must even the Devill have wrought or effected that very Seed in *Adam* and *Eve*, for which, God, out of his *predestinate* purpose hath rejected him; or let him but tell me, who wrought or effected that same Serpents Seed in *Adam* and *Eve*, of which he speaketh: being he will not permit him to be Good and Evill according to the Two Inward Worlds, and so maketh a Totall Seperation.

121. O thou totally blinde lamentable miserable Reason! be but advised: The Doore of Grace standeth yet wide open, doe not thus seduce the Children of Christ, **Whom Christ hath purchased with his precious Bloud*; who there saith: †*Come all to me who are heavy laden* with sinne; observe yet the *Center*, and the Ground of the Will of God, look upon the *Center*.

* Acts 20. 28.
† Matth 11. 28.

122. *John* saith: **The Light shineth in the Darkneſſe, and the Darkneſſe Comprehended it not*; doe you not understand this? when *Adam* was in his Innocency, then his Light also shone to him in the Darkneſſe, and the Darkneſſe comprehended not his Light: but when he Imagined after the Darkneſſe, that is after Evill and Good, then the *Soull*, *quenched* out his Light to him; and the Darkneſſe became manifested or revealed on him, then the Divine Substantiality died to him, understand, the Divine Bodyes, or heavenly Pleroi Substantiality, and the outward

* Joh: 1. 5.

Spirits, and the outward Elementary Fleshes Substantiality, awakened or arose; and gat a *beastiall* property.

123. Also together *in that* beastiall property, awakened or arose the Spirit or source or *quality* of Darknesse, *viz:* the First Principle in Gods Anger; and so he dyed to the Angelicall World, *viz:* to *Paradise*, and awakened or arose to the Outward World which is Evill and Good, out of the *Two* Inward Spirituall Worlds.

124. The Dark World *should not* be manifested on Man; for the Light understand the Divine Light, shined in *Adam* in the Darknesse, and the Darknesse, *viz:* the first Principle *could not* Comprehend the Light;

†Note, when it was that the Darknesse Comprehended the Light, in *Adam.*

but when Adams Imagination went thereinto, † then the Darknesse *Comprehended* the Light: and all the Three Principles were stirring and manifested or revealed in *Adam.*

125. For, *Adam* would be as God, and know Good and Evill, which God did forbid them; that they should not Eate of Good and Evill, else they would dye, but the Devill perswaded them, *they should become wise thereby*; yes wise. Indeed! so that, when *their Eyes became opened*, through their Imagination and Earthly Eating, that they knew the outward beastiall property, which became manifested or revealed on them; *Note, Note. *the poor Soul *was ashamed* and is still ashamed to see the Beastiall Property.

126. The Outward Body on *Adam*, was indeed before the Fall, but not Manifested or revealed *to the Soul*, *as now* at present the Kingdome of Heaven is in us, but to the Soul in its *outward* Part in this World *not* Manifested or revealed: A Childe of Christ, liveth at present in this World with the New Birth in Heaven, and the Eye of the *inverted* or Reverse Soul, seeth it not; but the *Eye IN* Christ seeth it.

Why God hated Cain *and* Esau, *and loved* Abel *and* Jacob, *and which are those lost sinners that* Christ *is come to save.*

127.

DEare Brethren, doe but understand it aright: *Cain* was not begotten out of a *rough* Devillish Essence, out of the Serpents Seed, but out of the Essence of all the Three Principles, of all the Three Worlds, for as *Adam* was after his Fall, so also was his Seed.

128. But know this; when *Adam* fell, then came the Three Principles together in *Adam*, into Strife one with another, *viz:* Gods An-

ger-

The 3 Kingdoms = God Anger or Wrath △ God Love ✡ and of this Worlds Kingdom ▽

ger-Kingdome, Gods Love-Kingdome, and that wrathfull Kingdome: *Cain* was Comprehended in the Anger-Kingdome, and *Abel* in the Love-Kingdome: therefore rightly said God of *Jacob*, * *Jacob have I loved, and hated Esau*; thus also it was with *Cain* and *Abel*. *Cain* had comprehended the Anger-Kingdome; viz: the first Principle in the Essence in the Seed in the Mothers Body or *Womb* in the Wrestling, and *Abel* Gods Love, viz: the Second Principle; And now *Cain* was of an Evill kinde or Condition, and *Abel* honest or vertuous. * Mal. 1. 2, 3 Rom: 9. 13.

129. Now, see Deare Brethren; when *Cain* and *Abel* Sacrificed, then God, that is Gods Love and Meeknesse; viz: the Second Principle, † *favoured Abels sacrifice, but Cain's God would not accept*: then *Cain was in fierce wrath against his brother Abel*: there ye see the *Strife* between the two Eternall Principles, between Love and Anger in both the Brothers in Man; how the dark fierce wrathfull Kingdome, is become also manifested or *revealed* in Man; then said God to *Cain*, * *Why art thou in fierce Wrath? Is it not so, that when thou art honest* or vertuous, *thou art accepted, but if not then Sinne resteth before the Doore; but rule thou over it, and let it not have the authority or preheminency.* † Gen: 4. 4, 5. * Gen: 4. 6, 7.

130. Here observe: God said Rule over Sinne, let it not have the preheminency or power: Had there not *been* in *Cain*, wherewith he could rule over the Evil, then God had not bid him doe it, though likely the Anger in him was mightier or *stronger* than in *Abel*; yet he was not therefore *altogether* begotten out of the Angers Essence, but out of the *THREE into ONE*: Christ *is come to seek and to save that which is Lost*, as himselfe saith, *and not for the sake of the righteous.*

131. Now who are those that are lost, *Cain*, *Ishmael*, and all poore *Sinners* comprehended in the Anger of God; who were † *lost* from their *Mothers* Body or *Womb*, for their sakes is he become a Man or Incarnate, and calleth them all to him, they should come *whosoever* will, they should seek, pray, and knock, and he will give them the holy Spirit; and if they come there is more joy, at one alone lost Man comprehended in the Anger of God, among the Angels of God in Heaven, than at Ninety and Nine *Abels* or *Jacobs*, which need no repentance, which became comprehended in the Love in the wrestling-wheele, in the *Center* of the Three Principles. † NOTE.

132. God loved *Jacob*, understand, he was comprehended in the Mothers Body or Womb, in Gods Love, which co-worketh therein, and *Esau* was hated, for the Anger had comprehended him: But now the hate is not so to be understood, as if God would not have the lost Sinner; No, but *for the sake* of the Sinner is God become Man, and Come to call the poor Sinner to Repentance, and to the New Regeneration, out of the Anger in the Soul.

133. And Christ said, thou wouldest Not; * *O Jerusalem, Jerusalem, how oft would I have gathered thy Children together as a Hen gathereth her chickens under her wings, and thou wouldst not*; Also, † *How fame* * Math: 23. 37. Luk: 13. 34. † Micah 7. 1.

would Prune of the best Grapes; but I am a Vine-gatherer that Gleaneth.

What the hardening *is: And how the Love of God warneth the Sinner: Also how the Love of God is as well* Omnipotent *to preservation as his Anger is to Destruction.*

134.

Question.

NOw saith Reason, What is THAT Now which Willeth not? seeing God calleth the Lost Sinner, and willeth in Christ to have them, and new Generate them; is that the Fathers *Hardening*?

Answer.

Yes indeed it is his *Angers* hardening; and the Devills Will; understand it, is the Dark Worlds Will which hardeneth Man, but it cannot doe that TO *Death*, but as a Dark Night.

Satans will hardenit

135. But what doth Gods Love, *viz.* the Second Principle to that Man? It complaineth very often IN the *Heart*, when Man *doth ab* Sinne; and saith commit it *not*, or doe it *not*: Gods Anger, will burne in thee; feare Gods judgement, and it warneth Man of his wicked wayes; now if he followeth the Free-Will and Converteth: then it is rightly said: To the Honest or vertuous, that is so long as he is honest or vertuous, *the Light* must *arise* or spring up *to him out of Darknesse*, and then the Light beginneth to shine in the midst in the Darknesse.

136. But if thou sayest; He *cannot convert*, it is impossible; then thou speakest in the *Might* or Strength of God, and *against* all that which Christ saith: he came for the sake of lost Man, because he would seek and save him; should then Gods Anger be *greater* than his Love; Christ hath *undeniably* broken the hard Death and fierce Anger of God in pieces; which held us captive in the *Center* of the Soul, to the bands of the Dark World, *viz.* of the First Principle, and * *made a shew* in Triumph *of Death* in the Soul, *on the Crosse*, so that the Scripture in the Spirit of Christ saith; † *Death where is thy Sting? Hell where is thy Victory?* the Snare is broken and we are delivered; thus singeth the Church of Christ.

* Col: 2, 14, 15.

† 1 Cor. 15. 55, 57.

137. Deare

137. Dear Brethren, I will ask you: what Evill is there in all Teaching and Preaching, if GOD doe harden Mans heart, as my Opponent saith; that he *can not* understand, and receive it in? What need Men Preach to the Righteous, who run their Course *without* it? But Christ saith, he *came* for the sake of the poor lost Sinner, and not for the sake of the Righteous, which need not Repentance: Doe you not see, that Christ *Drove the Devill out of those that were* clearly already *possessed of the Devill*? and receiv'ed them for Children: Also, *Out of Mary Magdalen the great Whore.*

Note

138. Though now indeed the Scripture saith: * *He hardeneth whom he will*, that is meant of the *Stubborne* arrogant Sinner; who sinneth against Grace, and doth but *mock* God under a flattering *hypocriticall* shew; he flattereth him with the Mouth, and his Spirit *intendeth* only fulthood and wickednesse, from whose he withdraweth himself at the Last, and letteth him goe on in his flattery and hypocrisie; who will help him, who taketh his own Will in for a helper; Would he be helped, then must he goe out from his *own Will*, and be resigned up into God.

* Rom. 9. 18.

who = he

it is Christ

God hardneth

139. Then thou sayst: † *God is Omnipotent; and may he not doe with Mine Will, what he will*; It is he which is Potent in all things; * *Who will Contend with him*? as the Scripture saith; and my Opponent urgeth that mightily.

† Rev. 19. 6. Math. 20. 15. * Isa. 50. 8.

140. Hearken my Opponent: you are much too young for that matter: Learn first what God is: What his Will in Evill and Good, is; thus there is a Chain *fixed* in Reason; but know also: that Heaven is against Hell, and Hell against Heaven; the Anger against the Love, the Darknesse against the Light? What doe you *here mean* concerning God; if I should speak after your manner; that God is Mighty to do all in all things; as indeed it is true; then must I say, that God is ALL, † *He is God, He is Heaven and Hell, and it also the Outward World*, for * *from him, and in him all things Originate*: But what doe I effect by such Discourse, which is no Religion; such a Religion the *Devill* receiveth into himself, and would be Manifested or Revealed in all things, and be Mighty Potent in all.

† NOTE. * Rom. 11. 36. 1 Cor. 8. 6.

141. Then thou sayst: *Thus* God is at *Odds* with himself, being he is Evill and Good: O thou Dear Reason, learn the *Center* here, or stay at Home with thy Teaching and Writing: Behold! I tell thee this: If there were no Anguish, there would be no Fire; if there were no Fire, there would be no Light; if there were no Light, there would be neither Nature nor Substance; and God would *not* be Manifested to himself: What now would there be *then*? A Nothing; when thou wilt come on to the *Center*, then thou wilt see it: Concerning this very high Article I refere the Reader to the Book of the † *Six Poynts* concerning the Three

Anguish

Fire Light

Nature Substance

Creation

Manifestation

† The great Six Poynts.

Worlds:

Worlds; there he will see what God is: and what his Will and Omnipotence is, and what is called God.

142. For if his Anger be Omnipotent to *destroy*, then is his Love also Omnipotent to *preserve*: if this Contrariety were not, there would be no Life: and there would be no Good, also no Evill: For if there were No fierce Wrath, there would be no Moving; thus the Substances of all Substances is a continuall Working *Desiring* and *Fulfilling*; the Fire Desireth the Light, that it may get Meeknesse and Substance, for its burning or Life; and the Light desireth the Fire, else there would be no Light, and it would have neither Power nor Life, and they both Desire the Dark Anguish else the Fire and Light would have NO *Root*, and all would be a Nothing.

* Note Note.

143. Therefore I say unto you now, Gods Love is as Great as his Anger, his Fire is as great as his Light; and his Darknesse as great as either of the other; it is *all alike Eternall* without beginning, and it beginneth it self from Eternity with or by the Darknesse; and bringeth it self from Eternity to the Darknesse into the source or quality even into the Fire, and in the rising up of the Fire, is the *Eternall Death*; where the Darknesse and the Light seperate themselves, each into a Principle in it self; and the Light also it self possesseth it self; One dwelleth in the Other *unapprehended* by the Other; there is in Eternity no parting asunder: those that dwell in the Darknesse see not the Light, and those that dwell in the Light see no Darknesse.

What God is; and how without the Darknesse all would be Nothing: and in what Manner *Man hath* Ability *or Strength to goe out of Evill into Good and out of Good into Evill.*

144.

THen, saith Reason, what is God then: Or who is God, when it is said: *God hardeneth Mans Mind*? Behold he is All, but the *Light* alone is called God, for in the Light is Power or Vertue, Love and Meeknesse or soft gentle Substance; and in the Fire, horrour Might and Life.

145. Then

145. Then thou sayst; thus the *Darknesse* is a *Cause* of the Deity? NO: but God would not be Manifested or Revealed, and there would be no Nature nor Creature without the *Darknesse*; neither thick nor thin, or Dense nor Rare, neither Colour nor Vertue.

146. God is indeed without besides or beyond Nature, but without Revelation or Manifestation of any *Forme*: through the Eternall Nature he Manifesteth or Revealeth himselfe in *Trinity* and with the Wisdome in Wonders, and with the outward Nature Manifesteth or Revealeth the *spirituall Worlds*: *viz*: with the Time the Eternity; but whatsoever hath its beginning out of Time, passeth away with Time, and its *Shadow* remaineth in *Figure* according to the property of BOTH the Eternall Worlds: as it was before the Times of the World.

God manifests himself in three throughout all Creation

147. Therefore Observe now; † Gods Anger maketh the Dark Mind * full; and Gods Love maketh the Light-Mind full; † *For whosoever hath to them it will be given.*

† Note Note.
* Or pregnant satisfieth it.
† Math. 13.12. Luk. 8. 18

148. But now all standeth in *strife*: the Light against the Darknesse, and the Life against the Death, and the Death against the Life.

149. But * Man is out of the great Substance of all Substances: and in him is the Strife; now if he be Captivated in the Evill or Malice, then he *cannot avoyd* the Great Evill; unlesse he fall into *Death*; that is into the Nothing, then he is free from the *Turba*; or Wrath; and falleth into Gods *Mercy*; for his Will goeth again into that out of which it is Existed in the Creation at First; *viz*: into the fore-seeing or *Predestination* in CHRIST JESU, *before the Foundation of the World was laid*; there it is at the Limit and fallen again into the *Fiat*, and so Christ conceiveth or receiveth it.

* Note Note.

150. For, † *the Men were Thine*, said Christ; *and thou O Father hast given them unto Me*: * *and I give them the Eternall Life*; *Father I will that they be where I am.*

† Joh. 17. 6. 24.
* Joh. 10. 28.

151. But whosoever remaineth in that which is his own; as he is † *Born* or generated *to this World*; he remaineth in that; as he is apprehended in the *Wrestling*-Wheele in the *Centre* of the Lifes Springing up: Now therefore it stands FREE for him; to goe out of the Good into the Evill; and out of the Evill into the Good.

† NOTE.

152. NOT that he hath the Power, to make himself a *Child* and Heir, *that* is done out of Grace, but the Maker standeth ready for him, and waiteth for him *every Hour*, to Evill and to Good; Hell desireth him, and Heaven desireth him, both Desires stand *ready* for him and open in him; ALL the Time of his Life; he hath Hell and Heaven in himself; if he goe with his Will out of God into Reason, in Flesh and Blood, then is he IN or upon the Ground or *Foundation* of Hell; which will when the light of the SUN extinguisheth, be manifested on him: but if he demerse himself out from fleshly Reason; in Resignation, into God, then he is IN *Heaven*; All lyeth in the Will: Whithersoever the Will entereth, thither Body and Life or Substance *must* after it; and THAT, *in Man* is FREE.

All lyeth in the Will is free

153. Hather

153. Hath Man Might or ability, with his Will, to demerse himself into Gods *Anger*; as my Opponent acknowledgeth; wherefore also * Note. *not* into Gods *Love*; * but he cannot Make himself a Child; he goeth only with the *Will* into the *Matrix*, and then the *Divine Fiat* apprehendeth him, and Maketh him One: Indeed he can not make himself a Devill, the *Hellish Fiat* according to the Dark Worlds Property Maketh him One, when he doth but give his Will up *thereinto*.

How Balthasar Tylcken *is the* Devils *Advocate*: *How the Devill doth assault none More with Despaire, then the Children of God; also Concerning firme Confidence of the Faithfull.*

154.

MY Opponent saith, The *Soul* is proceeded out of the Mouth of God, and it is true; but if it be proceeded out of the Mouth of God, then it is proceeded out of the *Divine Omnipotence*, why then doth he take away the Free Will from it, It hath Free-Will in Evill and Good; he speaketh so much, as if I should say; *I can think nothing that is Good*, I can never frame any good Will in me, to doe any Good.

155. But the Scripture reproveth him and saith thus; Say not in thy Heart, if I Sinne, God hath done it; for the Fift *Psalme* 5, † *Thou* †Psal. 54. *art not a God who art pleased with wicked Matters*: And in *Ezek.* 33. * *As* * Ezek. 33. 11. *true as I Live, I will not the Death of a Sinner, but that he Convert and Live.*

156. But he saith, God hardeneth him out of his *Predestinate* purpose, so that he cannot Convert; who now shall be righteous, the *Prophet* or my Opponent? The Scripture answereth thus; It is much more so, that † *God is true and every Man a Lyar.* †Rom. 3. 4.

157. My

[illegible] Testament saith it driven [illegible] it doth not he so [illegible] that God will kill the Babe of Adam [illegible] the Spirituall Parts disticall Birth had not pleased God, else would Gods Majesty not [illegible] hotone manifested or revealed [illegible] then Gideon were unrighteous, in that he did forbid Adam to [illegible] Evill and Good: why then will God Judge me for it, and condemn or torment me for Sinne, if I doe what he willeth or have [illegible]

158. But I say, the Devill willeth [illegible] that I should Sinne, and that the Sinfull [illegible] Manifested or revealed in Him, of which he is altogether and [illegible] Opposite thereto, [illegible] the Devill is Ch[illegible] Adversary, which I verily [illegible] that this Man speaketh even the Devils Words and Will; and [illegible] a Snare of Despairing, in as Much Neckle he giveth so much to be understood, that Man † cannot be saved, though he would never so faine and [illegible] he be Elected or no, that is really the Devils Doctrine and Work [illegible]

159. Where will the Tempted remaine, when the Devill assaulteth him and saith, Despaire, thou art Not Elected of God, he should by that Doctrine, *Despaire* and say, I can doe no more, if God will not have me then thou mayest take me away.

160. And yet he is so Holy, and hideth also [illegible] dissembling Hypocrites and faithlesse Reprobill or Rampallet, to be a great Comfort to the Children of God, viz. To the Elect, when they find by themselves, that they are Elect Children of God. O how many dissembling Hypocrites would [illegible] under this Mantle, if [illegible] Sleep!

161. O alas, Miserable Doctrine! O man, open thy Eyes wide and beware! the Church of Christ singeth [illegible]

[illegible]

162. Whom doth the Devill assault with Despaire, but even the Children of God, that they might not be manifested or revealed, and God often hideth himself, that they might cry aloud anxiously to God, as so the Noble *Pearl-Tree* groweth.

163. He often sheweth himself *strange* to his Children, so that they can oftentimes fetch no Comfort: as the * *Canaanitish Woman*, when he likened her to a *Dog*, only that the Faith and earnestnesse might become *greater* in the Storme, he letteth the heart even Quake or Tremble, that the Earnest may become great.

164. Now if doubting thus seizeth upon a Man, then with this Man he must Despaire: It standeth written, † *God willeth that all Men should be saved.* Which now is true? your *Cripled* Election or Christs *Promise*?

165. The Apostle saith, * *It is a precious worthy Word, that* JESUS CHRIST, *is come into the World, to save all poor Sinners*: Who hath now the Right? I will remaine by the Words of my Saviour, and will beleeve, that † *Nothing, whether* it be *High or Low*, whether *Power or Principa-*

† NOTE.

† Or Accuser.

* B. T.

* Math. 15. 22, 26, 27.

† 1 Tim. 2. 4.

* 1 Tim. 1. 15.

† Rom. 8. 38, 39.

Principally, whether I single him out, or comprehend him in the No Creature can have Communion with the Lord of God, which is in Christ JESUS.

166. And if all men did say thus, or believe, and if any man also did say it, yet I will not believe it, but discern by my following Christ's Sufferings and Death, and by the Death of Christ make of me what it will, if I must be in Death, then will I be in his Death, and in no other; but seeing his Death is become my Death, and I have a full Assurance in him; let what will follow, I am sure my Redeemer my Saviour Christ my Advocate shall require it at my hand through the World to God's Anger: make of me and my Soul what it will, when I have done then I ask not after Days. He is Emanuel, God with us, he is my Heaven, I will be Dead and Buried with him, that I may live with him, and I in him; and if Body and Soul should perish in pieces, I can patiently depart from him; what now will the Reason or Imagination do to me?

167. I have Elected to my self, no Saviour, and he hath Elected me, even before I was. I discern NO other self, but my Teacher knows what they will; he that will venture any thing in this sort, finding it by Experience, that here is this only way, therefore I speak and write thereof; for it is my Faith, and I rejoice that I shall come to this, that I shall be delivered from the Devil, and the Accuser of the Children of God.

168. Therefore I say to my Brethren, what the Lord hath laid in Me, whosoever will go along, let him come, he that will not, but will look upon many Elections, and expect till the Spirit of God fall upon him and draw him, let him stay there, and that time, if he will not labour and work with God in his Vineyard, shall be his also no Wages to expect. I know not how to set any thing out of his Description, deep deep, simple, easie, but only sadness and darkness of heart. Doubting and Despair.

* Note.

† Or Accuser.

* B. T.

How

How Nothing is impossible to Faith.
What Gods Drawing is. Why
the Wicked Become Not
Obedient. What a right
Obedient is, and
how Incorrigibly
hardened by
God.

Nothing (saith he) is impossible to him, as to God, to
as the Potter and Clay or Lump, is One to the Other? Hearken my
Opponent, why dost thou dote thus, that the word is proceeded out of
Gods Mouth? how doth this answer to the Clay and the Potter?
What Man [illegible]

My Dear Brethren, when I consider of God's Decrees, and
God is become [illegible] Gods Decrees, and the
Predestinate and [illegible]
which God [illegible] yet
can make no resistance to [illegible] in God, [illegible]
and I know also with, that I can doe nothing in my own might
or strength, for the Flesh can doe it, and can receive nothing
is nothing: If I set my will [illegible]
my will, [illegible]
that receive to my self the Becoming Man or Incarnation of Christ;
if My will willeth, yet I cannot doe it, but Gods will [illegible]

172. My Will and Gods Will must be one; for my Savior saith
to me he will give the Holy Ghost to my Will, if I [illegible]
And should that be true then I would say, Oh saith my Lord
to me, I [illegible]

* Note of the Potter &c. See Chap. 9 in the Book of Predestination. And Rom. 9. 21.
† Numb. 17. 8.

† Note.

173. Now Christ hath promised to hear; and though I find it not instantly in the power or vertue, yet if I ask: THEN *I believe* that God hath given me his Spirit; and though my heart and all the World should say cleerly No; yet I will let the Words of Christ be *more true to me*, then all Bablings and Reason.

174. And if indeed the day-starre, or Rod of Aaron in me lyeth the *Drying* or withering, through *Adam*; but if Christ hath introduced his Sap into my withered Stalk, and into my dead Soul again, shall I not take or receive it to my self? shall I first expect the *Drawing*?

175. I know that I can have no *Good Thought* in me unlesse it be from God; Now if I would faine be saved, then I know, that very *Will* is Gods Drawing; why should I long then expect *other drawing*, if the Lord calleth in me, and biddeth me turn to him, is not *that* Drawing? but, what Man, can say, he is not *SO* drawne? Even none at all: God draweth every one.

*Note. 176. * The evill Man will not follow, he goeth on in a disputable Way, and seeketh *Subterfuges* or Excuses: and saith he is Holy; and his Heart is a Theef, and Covetous, a Murtherour, and moreover a Proud Devill; he flattereth himself only under Christs Purple Mantle, and tickleth himself with Christs Suffering and Death, but will not enter therein; and with Christ dye to Sinne and become an Enemy to it, he will only walk upon Roses in lust and Jolly Dayes, and devour the Sweat of the Miserable in Pride, for saith he, God draweth me not; yes thou *wilt not*: therefore he hardeneth thee, and his Anger draweth thee, also the Devill, whom thou servest.

177. Should God draw thee? then cast the falsed wicked Wives from thee, let thy self go, if thou meanst an Eternal Bride-ground: Conclude Death and Life, if the Anger draweth thee to Death, then flee from it, but *defend* thy self and thou wilt soon get Christ that will help thee.

178. Doth the Anger in the Conscience say, thou art an Unbeliever and shalt not be saved, then lay in a Protest, and take only CHRISTS Death with thee, and doe with me now thou will, take that and carry thy self therein, let Gods Anger and all Devills come, over that shalt thy soul remain secure: these what they will, out of these, Swallow Crocodile shall no Election *place* THEE whether it be of * God, or the Devill, or Man.

*Vox Of Gods Election.

179. But the *common* Licentious way which men now walk, wherein Men only *tickle* and comfort the Old *Bruill* wicked One, the Murtherer, the proud flatterer, Covetous Babylonish *Antichrist*, with Christs sufferings and Death, he should only be quiet, and satisfie himself well, Christ hath satisfied, if he be marked or sealed under Christs Blood Banner, and Flocked; then he shall be saved: this way is totally false, wicked, Murtherous and contagious.

180. If thou wilt be a Christian, then thou must be and become conformable to Christs Image, and Walke in his Footsteps, and with him, *after* perfection, Regeneration, observe, how the way of Truth and Righteousnesse, doe that which Christ hath taught thee; not with hypocrisie

critice; to take *double* or *four-fold*; and give a *little piece* of it to another; No, it must be earnest; thou shouldst not Esteeme any thing thou hast, as if it were thy own, only; but consider what thou art only a *servant* therein, and serve thy Lord in Heaven, therein, that thou shouldst dispose of it according to His pleasure. [illegible]

181. Not to *pick up* the Miserable, and give *little pieces* thereof to a *Beggar*; and [illegible] but to others their Sweat, else thou wilt be *accursed* in all thy Service of God, and be kept back from God.

182. Serve him with Minde and Heart: walke in the *Light*; let the scorne of the World, be * *the Prize of Christs wounds*, to thee; labour watch and pray, and stand alwayes in care and circumspection against the Devill; [illegible] * Joh:20. 25.

[illegible] † Joh: 5. 17.
* Joh:15. 5.

Work

183. For a Christian is a Branch on the Tree of JESUS CHRIST, if it will not work the best fruit, [illegible] † Rom:11. 22.

[illegible] *Rom: 9.18.

God will not give the Sap of Christ to it not [illegible] † Note Note.

184. * Doest thou say God can [illegible] * Note Note.

[illegible] Plal: 82. 6. Hoc: 3: 2. 18

185. Why doest thou blame God? God is none as he is called God. CANNOT will Evill; for he is Good. There is no Evill in him, but according to his [illegible] which is contemnable to or from the Eternall.

186. Therefore saith the Apostle: † *To whom you yield your selves for servants in Obedience, his servants you are, whether of Gods Love or Anger*: Here the Apostle speaketh of Mans Election, that Man CAN give up himselfe, and be given up: God [illegible] of himselfe he cannot take or receive, [illegible] † Rom: 6. 16.

[illegible]

The Admonitory Doctrine of Balthasar Tylcken: *Admonition not to doubt of Election.*

Admonition and Warning to Balthasar Tylcken.

1. If God make you a *Good Tree*, then it is so that he makes the fruit good: then he is so, as if you need doe nothing more, you neednot worke and labour for it, that he may become a Good Tree.

2. But if God make you a Bad Tree, then it is so that he makes the fruit bad: then he is so, as if you need doe nothing more, you neednot worke and labour for it, that he may become a Bad Tree.

3. Thus saith God to you: Now you may thank God either for the Evil and Perishing, or for the Good and Eternall: Now you may doe this, or that; if he will have you to be his Child, he will teach you his Will, and worke in you to will and doe: if he will have you to be his Enemy, he will leave you to your owne wicked and peevish will, and to the power of darkness, to blinde and harden you. Now you may consider and Consider of this Apostolicke Doctrine: How he preacheth the Word of Scripture together, for whose service to God, only that he may prove, that God worketh

4. What would become of the World, if all should say to God: Lord God, Love worketh in us, and his Angels, if we give our selves up into his power, and will: for what is it profitable unto him, to bring men into such a careless negligent way, he should rather call them, that they should Repent, as God saith in the Prophets: *To day when you hear the voyce of the Lord, harden not your hearts*; Let my word enter into your hearts and Eares.

5. But he saith: it cannot be, God maketh either a Good or an Evil Tree: this forceth you to Repentance, and wilderness; and lastly to Despaire, that is the end of his Doctrine, you will finde nothing better or more in his Grace Election or *Predestination*.

6. And I say with good ground, and it is the precious truth: that if such a Doctrine should become embraced or received; then will the World at length become a Murthering Pit of Devills: For every one will say: *how* can I doe otherwise, when God draweth me, if God will have me to be his childe, he will teach and lead me well enough, but if I be *not* Elected, why should I long favour the Honest and vertuous: I will doe as the Devill doth and *hate* them, and be their Enemy, of his kingdome I belong: I will steale, rob, murther, and cheate, and deceive the simple: that I may be *potent* and voluptuous: there will no other come of it, being God will not draw me, therefore really I must

* 1 John: 20. 25.
† John: 3. 15.
* John: 15. 5.
† Rom: 11. 22.
* Rom: 9. 16.
† Note Note.
* Note Note.
* Psal: 95. 7, 8. Heb: 3: 7. 8. & 4. 7.
† Rom: 9. 16.

me from THAT, that I shall not doe it.

192. Alas, be not so proud and wicked, that because God hath forbidden it, let every one have a care of his own salvation, that God † Phil: 2. 12.
the Lord will tremble; yet no man despaire, and say, there is all the devils doome upon me, I cannot be saved, for such a thing I have done, and have, and the Devill is strong, &c. I say, despaire not, but believe that I were one of them now or at the day of Judgement.

193. My Opponent, consider your selfe, for the sake of your Salvation: when you shall appeare before the Judgement of God and Christ: when you shall say to the wicked, who in such Doctrine have become lazy carelesse and secure, &c. * Math: 25. 41. &c.

then will he say, these I not caused my goodnesse to be preached to you, and called you, and warned you as one wicked, wary, and obey shall say, we have been taught, that those that out of the eternall purpose Elected one to the salvation of Heaven, and hardened all others, now being that number, as my Word, why, while they lived, we were able to doe nothing that was Good.

194. My Opponent, I put you in mind of the Canaanites I pray, what will you answer, that your have compounded with, that the anger of God, which God in his Love, in the Soule of man hath drowned with the bloud of his Sonne; you mean to be an Electour against you give the Sword into its hand againe.

195. The Anger was indeed *in Adam* before the Fall, yet not manifested or revealed, and the God of love hath set his heart upon it, that he will bring it up again in the Humane Soule, that we should run to him as to an Open Fountaine.

196. I would have you mind: that if Adam had continued in his Innocency, † NOTE. † Predestination, if he had begotten children in Paradise; therefore now if you will maintaine your Eternall Election over Man, then must you say, the Fall of Man is also out of Gods predestinate purpose.

197. But what means that, which God said: * Thou shalt not eate of the * Gen: 2. 17.
Tree of knowledge, or Good and Evill, if he would have that to be done and hath also forbidden it, then God were [illegible] which he hath forbidden in Man, For he would have no Commandment which he hath forbidden in Man, For he would have to punish him. Since that he gave him [illegible] in Paradise, [illegible] were to be [illegible] in Paradise.

198. Beloved, Consider your Glosse of Evasion, I will speak Christianly and Christ-like to you, set your selves your Conscience before Hornets, and let us deale one with another as Brethren, and Members, and not with scorne, we can advance Nothing that is Good, we doe but

deceive

deceive the Men in the World, that are plain and simple, to run with.

199. If you have Christs Spirit, as you would be thought to have, then meete Me and my Brethren, in the Love and Humility of Jesus Christ; shew me I pray you, your love in the spirit of Christ, who came in great Humility to us poor lost children of Eve, to seek and save that which is Lost; If you be a childe of *that* Spirit, be so faithfully, with Meekness, Love, and Gentleness, with modest speech, and cast the Hornes of fighting away: that I may know that you are my Brother: then will I be very Loving to you: if God give you more then me, but if not, yet I will in that weakness I receive with you, and refresh my life in that which God hath given.

200. And be not so furious against the deare Revelation, which God hath *restored Us* with in Luth; reade it full ought: It hath a very Noble pretious Original and beginning, which reacheth above all Reason, yea, above the Outward World, and above the Light of the Outward Nature: why doe you rage against the Most High?

201. I Christianly admonish you, take heed what you doe, that the Anger of the Lord, doe NOT take hold of you, and God smite you, I tell you I will be *guiltless* as to your Soul, if you doe awaken it.

*2 Kings. 1. 10, 11. Numb: 26. 10.

202. See what was done by *Elias* Fire to *Ducks*, Duke, and *Abiram*, in the Wildernesse: I tell you for to much as it is known to me in the Lord, if may happen so to you and *more* besides, for at present it is a Wonderfull Time; not knowne or acknowledged by Any: The Lord hath sent his Spirit of Zeale or *Zealosie*. There is a Wonderfull time before the Doore, which you will finde by Experience, if you live.

Of the Eternall Predestination and Election of God; The beginning and End thereof is One only, and Alwayes the same.

MY friend, you speak after a humane Manner, and write of Gods Eternall Predestination and Election, it will not become to be so written of.

203. When the Scripture speaks of Gods Eternall purpose or Predestination, it speaketh not of a purpose or predestination that hath been *Long* before; for in God there is no beginning, but there is an Eternall beginning, where the beginning and the End is as *ONE*. *The First is continually the Last*; and the End is the First: whatsoever God hath begun, from Eternity to foresee, that he beginneth now also at this Day alwayes *every Moment* to foresee. 203. I

206. I CAN say with good Ground thus, that if I were in my Mothers body or womb, comprehended in his Anger, then God had from Eternity seene me and apprehended me in his Anger; and I were from *Eternity* Elected in his *Anger*.

207. But if I convert in Repentance, so that Gods *Love* apprehend me, then I am also from Eternity *transform* out of the Anger into the Love; for in God, A.L.L. is *Eternall*, whatsoever at this time begin- * Note Note.
neth to alter in the Eternall, that is from Eternity, to Eternity, equally in the Eternity.

208. The Spirit in the Scripture hath another kinde of speaking, than the World hath; know you not how it stands written in the Scripture? where the Lord saith; † *Suddenly I shall speake a Nation* or † Note Note.
people, which are Built, that I will destroy it, but if they convert, then it Jer: 18. 7, 8.
repenteth me of the Evill, which I thought to doe unto them.

209. Look upon *Christendom*, there you shall see, whether God doth * Jon: 3. 2, 10.
not alter his Will, for Mans sake: and the Apostle saith, that even † *the* † 1 Cor. 14. 32.
Spirit of God, is subject to Man, viz: to *Holy Men*.

209. * His Election and beginning is alwayes *every moment*, his Eternall Birth or Geniture? is also every moment, in him and before him, is all; both New and Old: for the same God who † *hath elected us in* † Eph: 1. 4.
Christ before the foundation of the World; he into *every moment* Electeth his Children that come to him, the *Manner* consists only in the *Conversion* of the Will.

210. And though it standeth written, that *it is not in Mans willing*: that is only concerning those, that Before God, and yet will not goe forth out of their *sinfull Will*, they keep their sinne, and yet will be saved; * therefore it lyeth not in *mans willing*, but in this, that * Note.
Man goe out from *sinne* into Gods Grace; and then *it lyeth in the Mercy*; and that God doth readily, for he hath promised it.

211. † It lyeth not in Man to *make* himselfe blessed or saved, but in † Note.
the *Divine*, which God in his Son hath promised and bestowed; for * God *will that all men should be saved*, as the Scripture * 1 Tim: 2. 4.
saith: his Election and out going is from Eternity, and his Mercy is also from Eternity to Eternity; A.L.L. is in him ETERNALL.

212. Therefore Men should better consider the Scripture as to such Terines or Expressions; for it often speaketh out of the Eternall mouth, which *beginneth* every Moment.

213. † For, when the Scripture saith, *He hardeneth whom he will*, that † Note.
they believe not, and so doe not is to be read, then it speaketh of those, * Joh: 12. 40.
who would be saved by their own willing, running and Will and Life: those he suffereth to goe, in their purpose *of predestination*, for *they will* doe it.

214. As also *Adam* did, he would not be resigned into God as a Childe, but be his owne, and apprehend and know Good and Evill, and Live

in all the Three Principles; for he went out from Gods will into his own, of *set purpose*, therefore God left him, and then he fell downe and slept.

215. And when he did eate of the forbidden fruit, then Gods *Anger* Elected him to the Damnation of Death, and Gods *Love* spake against it, saying: *The Seed of the Woman shall Bruise or Crush the Serpents head*, and that was also an Eternall Election, and yet it was also a beginning Temporary Election; for how can an Election *passe upon* a thing, when as yet it hath no Roote.

* Note. 216. * Gods Anger hath from Eternity continually and still at this very day; *Elected* IT SELFE to be a Darkneſſe; that Gods Love and Light might in the Anger become Manifested or revealed.

217. Now that which is out of the Eternall, as the Soul of Man; that hath also Free-will, to manifeſt it ſelfe in the Light, or in the Darkneſſe; † NOT that it hath the Light and Darkneſſe in ITS power; but it hath ability to work in Good or Evill, that is in the power of the Light, or of the Darkneſſe, and in which power it worketh, that manifeſteth it ſelfe in it.

† NOTE.

218. The Night or power is Gods, and the Soule is his Childe, a Branch in the Tree, *proceeded* out of Gods Mouth; out of Love and Anger: all THAT lyeth in it, and is its own property.

219. Who will then take away the *Free-Will* from it, being it is a Branch in the Eternall Tree, and hath Love and Anger in it ſelfe; Or is it not true? My Opponent ſpeaketh Even ſo, that the Anger lay hidden in *Adam* before the Fall, and hath manifeſted it ſelfe with the Fall.

220. But he ſeeketh no Wonderfull beginnings in the Seed of *Adam*, One with God, another with the Anger, and that is a groſſe Errour, there are not TWO ſorts of Seeds, but ONE only, but two ſorts of *Dominions* lye in the Seed, viz. Gods Love and Anger, and is but one only Seed.

221. But as to one part from the Divine Omnipotency, towards Holy and pure Element, in which God dwelleth, and Heaven hath; as alſo the Tincture of Fire and Light, that very Seed diſappeared in *Adam*, when he fell, whereas God ſaid: * *The day thou ſhalt eate of this Tree, thou ſhalt dye.*

* Gen. 2. 17.

222. And the other Seed, viz. that fierie Spirit, is the *Cauſe* of the Eternall Nature, viz. of the Dark World, according to which God calleth himſelfe an Angry God, but that was *not ſtirring* and manifeſt, while the Light ſhone in the divine heavenly Paradiſicall Subſtantiality; but as ſoon as it became manifeſted or revealed.

223. But now, *Adam* was alſo, ſtart up in the Dominion, and in the Spirit of the Outward World, but that muſt in his Innocency goe alſo *behinde* and come after; for Gods Kingdome *ruled* in him; but when he fell, then it became alſo *manifeſted* and *powerfull* in him, and inſtantly,

ſtandy, heate and Cold, fell upon him, ſo that he muſt cloath himſelfe; and he fell by the Outward World into the *Corruptibility* of his Body.

224. Now what kinde of Seed ſhould become generated in *Adam*, out of which *Cain* and *Abel* could be conceived, even ſuch a one as *Adam* was *after the Fall*, viz. according to the Outward World Evill and Good, and according to the Angelicall World ſtarkly Evill.

225. But now the Kingdome of God, viz. the Heavenly Subſtantiality was faded or *diſappeared* in him, for the Darkneſſe had received in, the Light in him; as you have an Image thereof in the dry * ſtaved Stuffe of Aaron, which budded againe. So alſo did the faded or diſappeared Subſtantiality in the Spirit of Chriſt, when God became Man, in that very faded Subſtantiality. * Numb: 17. 8. Heb: 9. 4.

226. Now my Opponent with your Childiſh conceit goe back to Schoole: now there ſee the Grace-Election; I will alſo ſhew it you in the *Divine* knowledge: to me is given to ſee as ſharply and accurely, as any one can ſearch. Mark this which followeth.

227.

NOw when the Image was faded or diſappeared, what did God with it, did he let it fall quite away, and remaine in Death? No. Then inſtantly the *Deare* of his *Mercy* let it fall: Open, and ſaid: † *The Woman's Seed ſhall Crush the Serpents head.* † Gen: 3. 15.

228. Then the Deare Name JESUS incorporated it ſelfe in the faded diſappeared Image, and the Mark or Limit in the ſaid diſappeared Image became ſtrengthened, which with the Revelation or Manifeſtation, ſtood in the Body or Womb and Seed of the Virgin *Mary*, as a propagated Seed; for it was had not been ſo, then had all thoſe *before* Chriſts Birth been Loſt. + The Seed of the Woman The Spirit of Jesus

229. For, the high Noble Virgin of the Wildome of God, with which alone in the Heavenly ſtarkly ſtood Spirits, was Impregnated or Married, *that is*, Immediately *after* ſhe received it fell in the Light of Life in Man, viz. to *Adam* and *Eve*, and continually ſtreweth through the Angelicall Spirits, the Deare Mark of the Covenant, where it will, with the Deare Name JESUS, with the Word and power of the new Birth, Open it ſelfe againe in Mans Soul.

The Second Part.

Of the Becoming Man or Incarnation and Person of Christ.

How *Christ, is become Man or Incarnate, out of No Strange Seed, but out of Mary, and yet indeed not in* Eves *Earthly Essence, the Holy Ghost was the Man or Masculine therein.*

230. MY Opponent, tell me here, *what* the Womans Seed *is*, upon which you found your Election, you say, the Children of God must become generated out of the Womans Seed, as the Dew out of the *Morning Redness, and reject *Adam's* and *Eves* Seed, and make a Strange Seed; and yet God said; *Through the Womans Seed shall the Head of the Serpent be Crushed; Who* is the Woman? is it *Eve*? No, that *you* will not admit! Why? Because otherwise you cannot Cloake your Election or Predestination.

*Or Aurora.

231. Well now; if you be Learned; as indeed you goe about mightily to *Colour* your Cause with Texts of Scripture; then shew in the Holy Scripture, that God entended a *Strange* Woman; you say, that *Mary* is not from us Men; but is a Virgin from *Eternity*: that you must and shall prove, or else it shall have neither place nor beliefe.

Matter or Matrix

232. But I will demonstrate with strong Arguments, that the Word of Promise goeth upon the *Womans* Seed, *viz.* upon *Eve* and *Adam*, that is, upon the Matter, or *Matrix*, which was taken from *Adam*, out of which the Woman was framed, out of and in which *Adam* should have impregnated himselfe, if he had stood, and had not suffered himselfe to be *over-powred*.

†Gen. 2. 18. &c.

233. For the Woman *Eve*, should have been the propagated Childe; but it could not be, and therefore she was taken out of *Adam's* Essence and Bone, and was Made †*a help for him*, so that the propagation must be performed through TWO.

234. Now

234. Now if *Mary*, Christs *Mother*, be not from us Men, then is Christ, not *the Son of Man*: as he so very often calleth himself: and where then would my poor Soul remaine, which lyeth Captive in a darke Dungeon? whereas if God would regenerate it anew as the Dew out of the Morning Redneſſe: could he not well doe it without becoming Man.

235. Besides, if *Mary* were not Man or *Human* from us, what then would the *Image* CHRIST be profitable to Me, and then it would *not* be true, that the Word is become Flesh; Or how could I enter into CHRISTS Suffering Dying and Death, if it were not done in Me.

236. But I can with Truth say, as the Apostle saith, that I believe * *I am Crucified* and dead *with Christ*, and rise up in and with him, and bear his Image on me. * Gal. 2. 20.

237. Thus saith my Opponent, then Christ were conceived in a sinfull Seed, if *Eve* had been the Woman in the Promiſe. No, I say *not* that.

238. Christ, viz: the Living Word, was not generated from *Mans* Seed, but in the shut up Seed of the Heavenly part, which in *Eve*, faded or disappeared: as the * *dry* or withered *Rod of Aaron* signifieth; he became againe, the dead parts Sap and Life; for the Sinne fell *not* upon the heavenly part, but that dyed, viz: Image and Substance, and not Gods Spirit, which rested in the Covenant, till it the *Limit* of the Covenant in *Mary*. * Note, the dry Rod of *Aaron* grew not through the Four Elementary Water and Fire.

239. The Anger of God, Manifested or *revealed* it self in the Earthly Part, as a Life; and the heavenly, disappeared or faded, as God said, the day thou eatest thou dyest.

240. He meant *not solely* the Earthly Death, for *Adam* lived † *Nine hundred and Thirty* Yeares, ere he dyed, and God said, *the day* thou eatest thou dyest, that is, to the Kingdome of Heaven; and lived to the Earthly World, as it came to passe. † Gen. 5. 5. Here Adam dies.

241. I say not, that God became Man in *Eves* Earthly Essence, else he must have had a Father; but drew himself in the Father.

242. Understand this right: * *The Angel said to Mary, The Holy Spirit will come upon thee, and the Power of the most High will overshadow thee;* in *that* he saith the Spirit or Key; the Angel said, it shall come upon thee, and the Power of the most High will overshadow thee; Do you not understand this? The Holy Spirit would open the first Gate in the Covenant in the *Dead* Seed, and the Word of God would give it self in with *living* heavenly Substantiality, into that which was shut up in Death, and become a Flesh: the Holy Spirit was indeed as a Man or Husband: he brought the Heavenly † Essence of the Fathers Fires Glance, and of the Eternall Sonnes Lights Glance. He was in the Tincture, the *Life* and the Moving. * Luke 1. 35. Mary's Salutation

† The Eternall Love-fire and the Water of the One Element.

What

What Manner of Essence the Word received or assumed, wherein God and Man became One Person: Also how Christ is a Creature, and how he is No Creature.

213. NOw understand me according to its high worth; I speak in the Vision or Sight and not in the Opinion or Conceit; In *Adam*, when God inbreathed the Soul into him, then was the Soul surrounded or endued, from the Glance of the Fathers Fire, together with the Center to the Fire, and also from the Glance of the Light, with Divine Substantiality, *Living* in Gods Willome or Substantiality.

What Anna Rod typified Regeneration

214. But now, in the Fall, the Light *extinguished*; and only the Fire, with the *Center* to the Fire, remained, that was now the *Dead* or withered and dead Soul, as the Dry Rod of *Aaron* signified; and Old like unto Barren *Sarah Abrahams* Wife; and Old *Elizabeth* dead in the Womb or *Maria*, the Mother of *John* the Baptist.

215. This Soul was from *Adam* thus dry or withered, propagated, except some Holy or Saints in the Covenant, where the Holy Spirit in the Covenant moved, as is to be seen by Old * *Elizabeth*; that the *Child* in the Covenant *in the Mothers Body or Womb*, when the Spirit moved the Childs Spirit, when *Mary* came to her, that it leaped *for joy*, in the Spirit of the *Child*; which it perceived THAT; and both the Mothers Prophesied.

* Luke 1. 41.

216. This dryed or withered Essence of the Soul, understand the Womans Part, not the Mans, although the Mans Part also lyeth in the Seed of the Woman, but *inwardly* in respect of the Fire, the Word took or assumed to himself, with the *dead* Substantiality into the *Living* now opened and introduced with or by the Holy Spirit, and God and Man became *ONE Person*.

217. But now understand me aright; my Opponent will not permit that I should say, that JESUS *is a Creature*; and yet it is true, so far as concernes the Soul, and the Damned Kingdome out of the Spiritual Principle, he is a Creature; for the outward hangeth to the inward; else Christ had *not* been in this World, if he had not had the outward Kingdome on him, but *without impurity* in the Similitude of the Deity.

218. He was a Creature, and he is *one Eternally*; understand as to the Soul, and as to the Substantiality which *dyed in Adam*, which he with

with the introducing of the living Divine Substantiality, and with the Word and Spirit of God, made living again; and as to the Third Principle, which that he is a Creature and a King and High-Priest of Man.

249. But as to what concerneth the Eternall Word, together with the Divine Substantiality, which now became introduced into the indeath included substantiality, Christ is NO Creature, but *the first Fruit of the Resurrection from death.*

250. Understand, in the Creature, is the new introduced Substantiality, viz. Christs heavenly Body, *Genuinely*; but without, besides or beyond the Creature, it is *supernatural*; for, that very Substantiality is the right true Divine Principle; it was great as Gods Majesty; in all places filling all as the Second Principle; and THAT in the Body of the Creature, and THAT without the Creature is totally entirely ONE undivided, totally one power or vertue, might, and Glory, Paradise and pure Heaven; wherein Gods Eternall Wisdome dwelleth.

251. As the SUN filleth or enlightneth in the whole world; and so now if there were not in the deep such a Substance as the Sun; then it would not receive the Glance or Lustre of the Sun: * Thus the Deity of Christ, is the lustre of the Heaven, in the Person, Creaturely; and without the Creature, Living; in ONE Spirit and Power or Vertue, Not TWO. * Note.

Of the Virgin Mary.

How Mary was a strange Virgin; but the Daughter of Joachim and Anna.

Where the Author hath his Know-ledge: And what is called,

Christs Descending into Hell.

252.

MY Dear Gossopeus, you will needs have, a *strange Virgin*, and you desire my very high knowledge about *Mary*, What Generation she is descent of, so to be found in the Bible? Whether she be only Virgin? And whether standing in Gods Wisdome? And from Eternity Elected or Foreseen? If so, how then came it? That, when the Angel came to her, and brought the Message? That she should be impregnate of the Holy Child? And bear or Generate a Sonne? She said, *How shall this come to pass?* Seeing I have

of

of no Man? Did not the Eternall Wisdome then know it, how it should come to passe?

253. I Suppose therefore, my Dear Opponent, you must permit Her to be the Daughter of Joachim and Anna; as the Holy Scripture sets it downe, else our Salvation will stand in suspence and be in doubt.

254. I ask you in earnest, if you be Gods Child, then tell me: How or whom hath Christ Broken Death? And whether went he into Hell? as the Church teacheth? tell me! If he hath NOT swallowed or devoured our Soul.

255. Your Conceited work of a Sacrifice alone doth not satisfie me; I would know from you, HOW Death in the Soul is become broken: neither Covenant nor promise availeth us to that, if Satisfice could have done it, then it had been done among the Jewes; it must be done with right Heavenly Mans Blood.

256. Now, I would know, whether it be done in my Soul? Whether my Will-Spirit have attained an Open Gate to God with or by Christs Death; that I may say, * Abba, my Dear Father; or No? Tell me this, or leave my Writings uncensured.

* Gal. 4. 6.

257. I have my knowledge from God, and not from your Fiction, Schools or Universities; where you contend about words, as a Dog about a Bone; goe with me into the Center, be taught of God, I will shew it you, in the whole World, in all Substances, living Creatures, and Created things, I will set it lively before your Eyes: how the greatest secret hidden Mystery is in Death.

258. Now if my Soul were not together in the Death of Christ, seeing it was in the Father from Eternity, in the Divine Essence; then have I no part in Christs Death.

259. I know, that JESUS CHRISTS precious heavenly Gould, which out of the Divine Substantiality, became Blood, in the dryed or withered humane Seed; through the Might or Strength of the Heavenly Tincture, hath kindled the Fire which was dark in the Soulish Essence, so that, the same Souls Fire in that very hour began to burne in a white cleere bright Majestick Power Light and Glance or Lustre.

260. And there Gods Anger in the Soulish Essence was quenched, and made to be Love, THIS is called CHRISTS Descension into Hell; When Gods Love in the Vertue or Power of the Living Word in the Heavenly Substantiality, with Christs Blood, brought it self into the Center of the Soul out into the Fathers Anger, and overcame and quenched the Fire with Sweetnesse.

† NOTE Christs Descending into Hell.

261. That was the Breaking into pieces the Devill and the Serpents seed Ruled, and Now that very Hell betwixt destroyed and the Devills Kingdome in the Soul taken away.

262. And here it is rightly said; that * in Sinne came to the Corruption all, and perished from One upon all; so also came the Eternall and Eternall Life

* Note. Rom. 3. 17.

from One upon all, and penetrated upon all. Now who loves will not himself receive it, but expects *another* peculiar *Election*; let him remaine as he is, he may come or not come; it is said: † *We have Piped to you, and you have not Danced*; we have called you and you have not come to us. † Math. 11. 17. Luke 7. 32.

Question.

How is the New Birth performed in Us? Also: WHAT of Us shall Arise?

263.

MY Deare Brother, Tell me, if you be borne of God, and enlightned, as you suppose, *how* is the New Birth performed in US? Is it entering in or exgenerating? is it not performed in us in our *Soule*? Indeed Christ must become manifested in us, after the *Manner* as in *Mary*.

264. What meane you by the New Creature? Also doe you understand a New Soule? Or the Old, which you have inherited from Father and Mother? or what do you hold concerning the * Resurrection of the Dead, *WHAT* of us shall arise? For, the Soul dyeth *not*, also Christ in us dyeth *not*; for *he is unto death dead to Sinne for ever* and in *Us*. What is it that ariseth? The EARTHLY Body? or, the Evill Flesh that is infected by the Devill, and full of Sinne and Abomination? THAT is NOT it that shall live in God: For Christ said, † *Flesh and Bloud*, CANNOT *inherit the Kingdome of Heaven*. * NOTE. † 1. Cor. 15. 50.

265. What is it then? For the *New* Creature generated out of the Dew of Heaven, as you say, also cannot arise, for it dyeth not: Christs Life, is its Life: You will quite *take away* the first *Adam*; What remaineth then? If you are Learned, tell me! and *play not* on my Pipe: you would have it, that *Christ* hath not received or assumed *Adam's* Flesh: then can *Adam* NOT rise again.

266. My Friend, I Exhort you in the Love of Christ, be not an opposer, till you understand the *Center* of all things or Substances, together with the *Three Principles*, For the Power or vertue of the Resurrection is performed according to the THIRD *Principle*: there shall Nothing of ADAM passe away, but only the grosse Drosinesse of the *Beastiall* Property, and the Sinne, which hath been wrought or committed according to the *Anger* of the *First* Principle.

267. The Mystery, viz. the *Quinta Essentia*, shall arise, for Christs Flesh, so sure, and in whomsoever it is become Living, Dyeth NO more; In whomsoever, the shut up heavenly part, is, in the power of the Word that became Man, become Living, that dyeth not: It dyed in *Adam*; therefore it needeth no [further] Resurrection.

268. Also our *Works* follow *not* after us, in *That*; but in that which is a *Similitude* of the inward World; viz. in the *Outward* Mystery: Now if Christ hath not received or assumed that to himself from us Men; how then will it arise?

269. I say Christ hath received or assumed the whole humanity from us, *on to his Heavenly*; but only not the BEASTIAL *Property* and *Sinne*: but he hath received or assumed the * *Sinnes of the World* on to himself; As an own *self-guilty* Person; *and slaine* the Death in our Soul and Flesh: else there were no Remedy for Man: therefore must only a strong Saviour come into the Humane Property, and slay *Death*, and destroy *Sinne*, and *Introduce* his Love into us.

* Joh. 1. 29. 1 Joh. 2. 2.

270. Now I beleeve, that I shall arise *in HIS and MY Flesh*, and Eternally Live in him, *his Life for mine*, his Spirit for mine, and *all whatsoever I am, for his*: He, God, I, Man, and in him God and Man; and he in me God and Man.

271. This shall none teare out of my Heart; I have knowne it: Not I, but *Christ in me*, therefore whosoever will, may Fable and Babble about it, I need no Election or *Predestination* to it; my Saviour Christ hath Elected me IN my Soul Spirit and Flesh *in himself*; I am therein Joyfull and Comforted. Let who will be a *Hearer* and Feigner: † *I have with MARY Elected or Chosen the best thing*, and will in the meane time *sit at the Feet of my* LORD JESU; till all Feigners and Grace Electioners *et Predestinatores*, have feigned and babbled Out, ALL they CAN.

† Luke 10. 42.

272. They say, they *cannot* [doe so]: that is their *Gift* and Witnesse; I say, if I cannot, yet *Christ* in Me *can*: And say with *Jacob*, * *I will not leave thee unlesse thou blesse me*: and *though Body and Soul I should be* † *disfigured, yet I will not leave thee, call me into Heaven or into Hell, yet I am in thee and thou in me, thou art mine and I am thine, the Enemy shall NOT part us.*

* Gen. 32. 26. † Job 19. 25.

How

How Mary *was* Eves *Daughter; and how* Christ *hath had a Humane Soul, which is Eternally Immortall.*

273.

MY Opponent, hath so wonderfull a vaine discourse concerning *Mary*; he will prove out of the Scripture, that SHE hath been from Eternity, and draweth a whole heape of Texts together about it which yet are *all against* him, those very Texts speak all of the Virgin of the Divine *Wisdome*: and then, who is it that contendeth with him? that *Christ* is become Man, in that very *Virginity*? not I: I have throughout written just So: but I understand also, that the *same* Virgin was also IN the Mark, or Limit of the Covenant, in which God became Man.

274. But *Mary* was from *Eve*, else *Christ* had not received or assumed our humane Soul; as he also very strongly denyeth it, that he hath assumed no Soul from us, a *strange* thing helpeth not me, in a strange thing he is *not* my *Brother*.

275. Is his Soul no Creature but God himself? is he not out of us from us? why then did * *he commend it to his Father in his Death into his hands*? And said, † *On the Mount of Olives*: *My Soul is troubled even unto Death*: May God also *be troubled*? I believe he must now grant it to be a Humane Soul, if he will stand before the Scripture and Truth; that so Christ remaine to be our Brother: as he said ‡ *After his Resurrection*: *Go and tell my Brethren, I ascend to my God and to your God*, else how should Christ say, I goe to MY God, if he were no Creature? God needs no going without besides and beyond the Creature.

* Luk. 23. 46.
† Matth. 26. 38. Joh: 12. 27.
‡ Joh. 20. 17.

276. Beloved, what may indeed *his Temptation in the Wilderness* have been? WHAT in him became *Tempted*? His Deity? or his Soul? Beloved, pray tell me, Did God Tempt himself? Or What had he to doe with the Humanity? I suppose the Man will here be silent: Read my Book of the *Threefold Life*; therein thou wilt have the ground of all, even *More* then any one could Ask, which I here let passe.

277. He writeth that Christs Soul did flow forth out of the Word and the *Wisdome*, then is Christ Totally *strange* and not my Brother; as he saith; if they are to be Brothers then they must come out of ONE Body; but *Christ* would not have spoken right, if *this* Opinion should take place.

278. God promised *Abraham*; that is HIS, understand in *Abraham's* Seed, *should all People become blessed*: but *he saith no; but in *Abrahams* promised Seed; †he saith *not*, in the Seed which I promise thee; or in my Seed, but in thy Seed.

* *Balthasar Tylcken.*
† God.

279. *O! how terrible it is, that Man *Dare* so to pervert the Scriptures; Dear Sirs, where will you abide? How will you stand before God? Have you not *the Spirit* of True Knowledge from God? Why then doe you make *Glosses* or Expositions upon the Scripture? What are your conceits profitable? that you *Exchange* Words for Words; and imbitter the Scriptures? let them stand unexplained, if you be *not* called to it of God; Why doe you so long make many Errours? leave the Explanation to the highest * Tongue in Every Man.

* Note ye Expositors of the Scripture.
† Note.
* Or Language of the Holy Spirit.

280. Why doe you *Juggle* so much with the Holy Spirit? are you more knowing, or skilfull then HE? *Yes* indeed ye are stately proud, self honouring, self profiting, wilfull stubborne Children: †*Ye run and None hath called you*; suffer your selves first to be called, and *enlightened* with Gods Light, before you run.

† Jer. 23 21.

281. *From such imbittering, from the beginning of the World to this time, nothing hath existed, but strife Wars and *Desolation*, and *Babel* is an unsure Leader, full of Abomination and Pride, to make Ostentation of it self, that a Man hath studied, or that a Man hath read much; But the Holy Spirit, useth in those Children which he calleth; only ONE Book with THREE *Leaves*, therein only they must study, they need none of them, more, neither are they profitable.

* Note.

282. My Opponent will not permit, that *the Virgin* Mary is out of or from *Adam*; if that were true, then she had also *no* Soul: or else a *strange one: for she said, † being with Old *Elizabeth*; *my Soul doth magnifie the Lord*; and *Simeon* said to her, * *A Sword will pierce through thy Soul*: Now if she be only the Virgin of the Wisdome of God; as he writeth, then *no Sword* could pierce through her Soul: for that is God himself, that is, his outspoken or *Expressed* Substance.

† Luke 1. 46.
* Luke 2. 35.

283. Also I tell you indeed, that the Virginity of God, viz. the Wisdome, became *Manifested* or revealed in *Mary*, through the awakening of God, when God manifested the *Limit* or Mark of the Covenant which stuck in her: then she became highly †*blessed above all women*; for God was manifested in her and in her Seed; her, in *Adam*, dead

† Luk. 1. 42.

Sub-

Substantiality, viz: the heavenly part, sprouted again; but her outward Body was from this World, that we see in all her life, and Conversation, in Eating and drinking, in sleeping and waking: Also in her perplexity when she had lost her childe JESUS: when in the twelfth yeare she offered JESUS in the Temple. Luk 2. 41, 42, 48.

284. Now if the yeare only Gods Wisdome, and not Man or humane: why did she *not then* know all things? as JESUS her Sonne did? seeing in the Wisdome of God, ALL knowledge lyeth, from Eternity in Eternity? and though likely she did give up her selfe into the *Lowlinesse*, as the Opponent saith: that doth not cause her skill and knowledge to cease, it did not cause the skill and knowledge in JESUS *her Sonne* to cease: why then should it doe so in *his Mother*? Had she not the Flesh of *Joachim*, and of *Anne* her Mother? Why then did she Suck her Mothers breasts and desired the Essence of this World? and did Naturally eate *Earthly* food? What manner of Body had she then nourished, with the Earthly food? Doth the Divine Virgin Eate Earthly food? I suppose my *Adversary* is in an Errour.

285. * There is in *Mary*, assuredly, a two fold Virgin to be understood: viz: *One* out of God, and *One* out of Eve: I beleeve and know, that the inward was hidden in the outward, and only manifested in God; as also in US the New Man is hidden to the *Earthly*. * Note.

286. For, nothing *may* become manifested in the outward World, *unlesse* it take or assume the outward Worlds Substance on to it selfe; Indeed the Outward World, as also the Outward Man is generated through Gods *Wisdome*, and the *pure* Mystery, of the Outward World, which lyeth hidden in the *inward*, standeth in the roote of the inward World, and belongeth thereunto.

287. † Therefore shall the Outward Man with his *Mystery* of the *Third* Principle *arise* at the Last Day, and enter into the inward; so that the inward standeth turned outwards, and the outward inwards, and so * God is ALL in ALL. † Note. About the Resurrection. * 1 Cor: 15. 28.

288. I know not what manner of understanding this would afford, if I should say, with my Opponent: that CHRIST hath not assumed our humanity, to wit God, only *Truthes Man*, though the Wisdome: then it might well have been done without becoming Man.

289. Also if *Christ* be no Creature, why then hath he conversed in a Creaturely forme: and dyed with woe and paine, as a Creature, on the *Crosse*? Can the Deity also suffer and dye? I know nothing of *that* yet: that it can dye, which was from Eternity without beginning; had that been possible to have dyed, then should *Lucifer* and *Adam's Soul* also have dyed.

290. But now that only dyeth, which *is generated* out of the Time, viz: the outward Man from the Third Principle: that so out of the Temporall Death, the *Eternity* may Sprout forth: and the Time, viz: the

the Temporary figure become turned and brought into the Eternity.

290. For, therefore came Christ in our Outward and Inward Mystery, that he might introduce our Temporary Mystery into the Eternity: that he might Convert Man againe IN and WITH himselfe, into that Forme, which *Adam* was *of*, in the Creation, when he *knew not* what Evill and Good was.

Of the vaine Contention about knowledge: When we reade IN our selves, then we reade in Gods Book; *No knowledge maketh us happy: A Warning and Admonition.*

292.

MY Deare Brethren in Christ; take it into Consideration, pray be *Christs* Members, pray be Branches in the Tree of *Christ*; see diligently in the Epistles of Saint *Paul*, how we must *Enter* into Christs Suffering and Death; and put away to the old Earthly Man, and enter into a right Love.

293. Of a Truth most certainly, in Contention and Reproaching, the Spirit of Christ is *not*, but only a painted Looking-Glasse; without *Life* and knowledge; but Consider that we are Branches in one and the same Tree; which is *Christ*, and God is Christs Tree.

294. Why doe we so long contend about knowledge? Indeed knowledge is no *alone* the way to blessednesse or Salvation; the Devill knoweth more than we, but what doth that availe him? For, that I know much affordeth me no Joy: but that I *Love* my Saviour JESUS, and continually *desire* him, that affordeth me Joy, for the * desiring is a receiving.

* NOTE.

295. I know Nothing, also desire to know nothing, nor have I at any time sought any *skill* or knowledge; for I am a childe in knowledge, and a Nothing: I would also faine know Nothing; that I might in knowledge, be dead and a Nothing, that God in the Spirit of Christ, may be my knowing, willing, and doing, that I may run in his knowing and

and striving, and that not I, but he; that I may be only the Instrument, and he the Hand and the Labour.

296. Why will you long contend with me? I know Nothing of *your* knowledge, neither have I ever learned it; Search your selves in whom knowledge is, wherein it is: How I know, seeing I am indeed *dead* in the knowing, for the sake of that which will know IN *Me*.

297. In my knowing, I doe not first collect Letters together out of Many Books, but I *have the* Letters *in* Me, *indeed* Heaven and Earth together with all things or Substances, and Moreover God himselfe, lyeth in Man: Should he not then dare to Reade in that Book which he HIMSELF is?

298. If I had no other Book at all but only My own Book which I my selfe *A. B. C.* I had Books enough, *over the* whole Bible *lyeth* in *Me*: If I have Christs Spirit, what need I then more Books? Shall I contend and dispute against that which is without me? *before* I learne to know what is in me?

299. If I Reade my selfe; then I reade in *God's Book*, and ye my deare Brethren *A. B. C.* are my Letters, which I reade in, for my Minde and Will findeth you in me: I wish heartily that you also may finde me.

300. I exhort you as Children and Brethren out of or from my precious Talent, that you goe out from Contention, and Reade the *Brotherly* † A. B. C. IN you; for it is all Nothing and unprofitable before God, that you contend about the *Letter*, it standeth indeed in *A. B. C. Man*, the Heathen is as Learned and neere to the Kingdome of God, as the Doctor, if he Reade the Brotherly A. B. C. IN himselfe.

† True brotherly Love. *Allés. Bey. Christo.* All By Christ.

301. No skill or knowledge maketh you blessed, but that you enter into the knowledge, and be and become the doer or practicer of the skill or knowledge; Not a proud, furly, selfe-honouring, Stubborne wilde withered Branch, but *Living*, in the Tree of God, wherein one Branch affordeth Sap and Life to the other.

302. O how the Mother complaineth over those of you, that yet are dry withered Branches; * It is told you, that the dry *withered* Branches shall be cut off † for the True shall renew it selfe, and present its first Fruits of Faith againe, for the End belongeth into the Beginning.

* Note.

† *Restitutio. Renovatio. Reditus. Reparatio. Regeneratio. Reparatio.*

303. If you shall all despise this, which is at present told you, and not turne into your selves, and be one to Reade your own Book; then will an Axe from the Rising or East and Midnight, or North, *Cut you off*, that you shall never more see, I reade in strange or forreigne Books, and feed my selfe in strange Pasture.

304. God

304. God hath sent his Heart together with his Life INTO Us, wherein all dwelleth written; he that readeth this Book in himselfe, is Learned Enough; the Other is *Babel*, and a Fable, that a man will needs be learned in the Letter without *him*, before he can reade his owne Book; Let him first reade his own, and so he will in his own finde ALL, what ever the *Children* of God *have written*.

* Note.

† The WORD is neere thee in Thy HEART. *Deut:* 30. 14. The Word of FAITH. *Rom:* 10. 8. See verse. 298. 299. 300.

305. * ALL of us Men have together but One only Book which directeth to God, which we have in Common; † EVERY one hath it IN himselfe that is the Deare or Precious *Name* of GOD, his *Letters* are the Flames of Love, which out of his Heart in the Name JESVS, he hath manifested in us. Reade but those only Letters in your Heart and *minde*, and then you have Books enough; ALL Scriptures of the Children of God direct to THAT, in that ONE onely Book; for therein lye all the Treasures of Wisdome; See only to this, that you become New borne in the Life and Spirit of CHRIST, and then you have ALL, whatever *God Is*, or CAN doe.

Matt: 5. 18. Not one JOT, *Iota*, or Title of the LAW *shall passe away.*

JOD	*Jod, signifies a Substantive.*
JAH	*Existence.*
JEHV	*He, who is Resident.*
JEHOVAH	*Being of Beings. Or Substance of All Substances.*
JHSVH	IEHOVA. *A Saviour: Hee:* JESUS.

306. But you are drunken, and erre, and goe astray, and seek the *Key* to the Book, and Command or dispute about the *Key*; every one saith, *I have* the Key; and yet none will unlock his own *Life* Book; *every one* hath the Key to God in himselfe; let him but seek it in the right place; but you would rather contend or dispute, then seek the * Key *in your selves*; Therefore you are all of you blinde, that contend or dispute; you doe but goe seeking, as before a Looking Glasse; why doe you not goe into the *Center*? for with other seeking you will *not* finde the Key, be as Learned as you will, it will not availe.

* The Holy Spirit dwelling in Gods Word, in Every ones Heart.

A Conclusion, also how the present so called Christians, Turks, Jewes and Heathens are alike. And how one people shall devoure the other: The Harvest is neere.

MY deare Brother; have me not for my knowledge false, for I, so farre as I am I, know not, of what kind, that which I have written to you; I supposed I wrote it only for my selfe, and it is without my knowledge so come about: I tell it you in true faithfulnesse: If you have no the Gift to understand it, then leave it in me, for I understand that well, which I have written.

305. If any can understand it, and hath a Minde to it; I willingly and gradly afford it him; but if not, and that he doth not desire it, in that he doth not understand it: let him not rise up with scorning and blasphemy against God, else there will follow an earnest severity, which you neither can nor will know, any thing of, in such a Course; but afford me leave to labour in that wherein I am let.

306. But my Opponent saith; without God, we can think nothing that is Good; also know nothing of God, without him; I say so too: that I know nothing of God without God, my knowing is in him; and standeth in his might or power.

307. Why then is HE my Enemy, for that, which God knoweth in ME, that I should manifest or reveale to you, the way to him; Truth indeed Nothing; and he is All, he that can understand it, let him understand it; but he that cannot should let it stand; with such objecting you will not fathom nor understand my Writings.

308. I see your Spirit much worse then you understand, what manner of Objections you make; but I cannot finde, that my Opponent understandeth any thing fundamentally in my apprehension or sence: but it is all of a wilde, furly, envious, property; very stormish, so that I

I ſpeak [illegible] that is for Unity and Love, that is that I deſire to advance.

313. I exhort you all that read and hear this, ſtop not your hearts, look upon the time and conſider it well, in what time we and our Fathers have lived, viz. in waite Contention and Strife: what is the World, viz. Man, become the honeſter, or better, by the Strife? Nothing, but more helliſh, wicked, voluptuous, reproaching, and more ſcornfull.

314. He is by the Manifeſtation of the Goſpel, in his *Life* become the worſe; all the while they have contended, one brother hath contemned another, and perſecuted and hated him: what manner of *fruit* have you of the *Goſpel* at preſent, as there ſhould be?

315. Muſt not the Deare and precious Name of God, as well as be the Cover to Mans wickedneſſe? Are not the preſent Chriſtians, ſo called, as alſo Turkes, Jewes, and Heathens, all *alike* to one another in *Life*? What doth the *Name* of Chriſt availe you? If you live but heathenihly? Doe you ſuppoſe it is enough, that you know, that Chriſt dyed for Sinne? That you need only to tickle and Comfort your ſelves with Chriſts Death; and *retaine* the falſe or wicked Man; who is only proud or ſtately and a Contender.

316. Can you not perceive what will ſuddenly follow upon it? viz: that ſeeing they are *all alike* in Life and Will, they ſhould be accounted alike, before Gods; and ſo if Men ſeek nothing but ſtrife and more Contention, it muſt come to ſuch a great Confuſion in the Strife, that one people will *devoure* the other.

317. For God withdraweth his hand from People, while they will not ſuffer his Spirit to *reprove* them, therefore hath the Wrath taken up its ſword and deſire, and driveth on mightily in the Minds of Men, ſo that one people *deſtroyeth* and *devoureth* the other; What our Fathers have layd in with reproach and ſcorn, that will their children Eate up with *ſword* and *ſlaughter*.

318. And that God ſuffers, to be, becauſe Men only uſe his holy Name to Curſing and Swearing, and ſo miſuſe it; and in the knowledge of his Name and Will, are only *ſelfe-willed*; and uſe his Name only for a Reproach, ſo that one brother deſpiſeth another only for the ſake of the knowledge of his Name, though he ſhould ſeek him in his knowledge in *Love*, and goe before him with a *holy Life*.

* Note. 319. * What now are the Chriſtians ſo called, better than Turks and Heathens, if *they* live, *Turkiſh'y*, and *more* then Turkiſhly or *Heathenſhly*? † *Where* is the Chriſtian and Evangeliſtall Fruit?

† Note. 320. Every one ſaith; It will be good when this Evill is paſt and gone; but I tell you in true knowledge, that *it will not be good*; but worſe and worſe, unleſſe you Convert every one in himſelfe, and turne his Heart and Minde to *Love* and *condeſcenſion*; elſe one people will devoure another; and the Countreys will Conſume, Waſt and Deſtroy *Themſelves*, and there will be ſuch a vaine Evill World, that they will *not* be worthy to be called Men.

321. And

321. And this they will doe themselves one among another; and there will be a General Mixture and Confusion of People in the Strife; no one shall know from another; for the Anger of God shall be its owne Wrath; and the people shall runne themselves into the Pit of Hellish Anguish and misery; and then thou wilt see and learne to know thy Evil, what thou hast done, to thy Bride, which thou art Natural, and wilt Seek the Lord in thy Misery, and see what Evill *thou hast done to thy SELFE.* * See the first Epistle to *Paulus Keym.* verse 30.

322. Therefore my deare Brethren: Seek but the *Pearle*; all you that entend to *avoyd* the Anger of God, look not one upon the Life of another, but upon his OWN: † For it is no more Disputing, but either *Convert*, or perish. † Note.

323. The Time of Disputation and Babling is out, you will get no further with Disputation; but with the *Regeneration* in the Spirit of Christ; you will reach and obtaine the *Pearle*; so that you need never to Dispute more.

324. Let every one be in Sincere Earnest, and seek himselfe in himselfe, and see what he is: and Consider how to Seek his brother in *Love*: let him but goe out from Covetousnesse and Pride, and Content himselfe with * *food and Rayment*, and put his trust in God, who giveth Raine and blessing. * Sustenance and preservation.

325. Indeed we take nothing along with us from this World, why then doe we then contend about that which is *vaine*, and thereby squander and loose that which is untransitory; it must come to the Limit or Mark, or else it will be *ill worse*, and that People which will not enter into this Limit or Mark, must be *quite* devoured and Consumed; † saith the Spirit of *Wonders*. † Signifieth.

326. This I would not have concealed from you Deare Sirs and Brethren in Christ, who reade my Writings and make use of them, in consideration of my Opponent; and I exhort you *brotherly*, as also my Opponent, that you would lay the *Holy Scriptures* upon *my Writings*; but in the Scripture seek nothing else then the Paternall Love-Heart of JESUS CHRIST, and then you will well FINDE from what Spirit I have written.

327. But he that hath no minde to doe this, let him *leave* my Writings at rest, for I have written Nothing for him; I have written them for my selfe, *without* any thought how it would goe with them; neither doe I know *how* it cometh to passe, that they run so abroad, for I have not run after any body with them, and I wonder as much as you, what the *Holy Ghost* doth about them.

328. If your eyes [illegible] become seeing; for the *Day* breaketh or *dawneth*: if you will learne rightly to understand my Writings, then you will be *freed* from all Contention and Strife, and learne to know your selves: yet indeed the *Letter* cannot *doe it*; but only the Living Spirit of Christ; the *may* is faithfully shewne you.

324. Now for what more will the Harvest require? but that every one, shall partake of what he hath gathered into his Barne. I speake from my soule, plainly and sincerely, as my knowledge given me of God, and Commend my soule into your brotherly Love, into the Deare and Precious Name of JESUS CHRIST.

Dated the 3. July. 1681.

325. Therefore my deare Brethren: such

Rejoyce in the LORD all Countreys, and Praise him all People! For his Name goeth over all Mountaines and Hills, HE doeth eth forth like a Sprout, and goeth on in Great Wonders, who will hinder it?

HALLELU-JAH.

326. This I would not have concealed from you Deare Sirs and Brethren in Christ, who reade my Writings and make up of them, in opposition of my Opponents: and I exhort you Sirs, as my Opponents, that you would lay the Holy Scriptures upon the Touch-stone of JESUS CHRIST, and then you will well Perceive what Spirit I have written.

327. But he that hath no mind to doe this, let him leave my Writings as I have written for him; I have enough for my selfe, sufficiently enough more than I can doe I know; I leave not any more to write, and I shall not run any more with them.

A Postscript

328. Now for what more will the Harvest require? but that every one, shall partake of what he hath gathered into his Barne. I speake from my soule, plainly and sincerely, as my knowledge given me of God, and Commend my soule into your brotherly Love, into the Deare and Precious Name of JESUS CHRIST.

A Postscript of the Translatour into Nether-Dutch out of the Three High-Dutch Copies, and this English Translation out of a High-Dutch Copy was Compared with it.

Who writes thus.

THis Treatise was Written in Answer to Balthasar Tyleken concerning some Poynts in the Book of the Becoming Man or Incarnation of Jesus Christ: This Balthasar Tylcken first wrote a reproachfull Book against Jacob Behme, Condemning some Poynts in the AVRORA which Jacob Behme hath Answered, in the First Apology to Balthasar Tylcken; afterwards Tylcken opposed some Poynts in the Book of the Incarnation of Jesus Christ; and added some Sheets at an Appendix to that Book, which were sent over to Jacob Behme, upon which his Answer was, as is to be found in this Second Apology of His.

Here-

Here follow the

CONTENTS

Of the

SECTIONS,

As they were Devided by the Translatour into the *Nether-Dutch*.

I. Part. App: to Chap. II. Of Predestination.

A *Letter or Preface concerning Verses.* 15.

I. *An Introduction to the Answer, an Exhortation and warning from verse* 1. *to* 18.

II. *What the fifth Principle or Dark World is. How the Fire is not the first Principle. He that will attaine the Spirit of the Principle, must first become a Foole to the World. From v.* 19. *to* 53.

III. *Of a right Christian: and of the Eternall Wisdome, which is no Genetrix. From v.* 54. *to* 73.

IV. *Of the Third Principle: What the Bride of God is: and how the Spirit of God is no Principle, and yet is One. From vers.* 74. *to* 86.

V. *Why the Outward World is a Principle of its own: Out of what the Angels are; out of what joy Existeth: The Model of this World is Eternall. From vers.* 87. *to* 94.

VI. *How the Soul is proceeded out of all the Three Worlds; Of the Might or Strength, and of the Free*

Free Will of the Soul: Of the drawing of the Father: And what it is, to believe above all Reason. From vers. 95. to 117.

VII. *Of the grosse errour of Balthasar Tylcken, concerning the Seed of Adam, upon which he buildeth his Election. From* 118. *to* 126.

VIII. *Why God hated* Cain, *and* Esau; *and loved* Abel *and* Jacob; *and who are the lost Sinners for whose sake Christ came. From* 127. *to* 133.

IX. *What the hardening is, how the Love of God warneth Sinners; Also how the Love of God is as Almighty to preserve, as his Anger is to destroy. From vers.* 134. *to* 143.

X. *What God is: How without the Darknesse All would be Nothing: And in what Manner, man hath ability to get out of Evill into Good, and out of Good into Evill. From* 144. *to* 153.

XI. *How* Balthasar Tylcken *is the Devills Advocate: How the Devill doth not assault any with Doubting, more than the Children of God: And of the firme Confidence of the Faithfull. From* 154. *to* 168.

XII. *How Nothing is impossible for Faith; what the drawing of God is; why the Wicked are not drawn; what a right Christian is; and who become hardened from God. From* 169. *to* 186.

XIII. *The abominable Doctrine of* Balthasar Tylcken; *an Exhortation not to doubt of Election; and an Exhortation and warning to* Balthasar Tylcken. *From vers.* 187. *to* 202.

XIV. *Of the Eternall Purpose or Predestination and Election of God: The Beginning and End whereof, is one and the same always. From* 203. *to* 229.

II. Part. Of the Person of Christ. Appl. to Tyleh. II.

XV. *How Christ became Man out of no strange Seed, but out of the Seed of Mary; and yet not in* Eves *Earthly Essence: the Holy Spirit was the Husband. From* 230. *to* 242.

XVI. *What manner of Essence the Word assumed, in which God and Man became One Person: How Christ is a Creature, and how no Creature. From* 243. *to* 254.

Of the Person of the Virgin *Mary*.

XVII. *How Mary was no strange Virgin; but the Daughter of* Joachim *and* Anna. *Whence the Author hath his Knowledge; and what is Christs Descention into Hell. From* 252. *to* 262.

XVIII. *Question. How the New Birth is performed in us: Also, what of us shall arise: Also of Impossibility and Possibility. From vers.* 263. *to* 272.

XIX. *How Mary was* Eves *Daughter, how Christ had a humane Soul; which Eternally is Immortal. From* 273. *to* 291.

XX. *Of the whole Contention about Knowledge: What we read in our selves, we read in Gods Book; No Knowledge maketh us Blessed: a Warning and an Exhortation. From vers.* 292. *to* 307.

XXI. *A Conclusion. How the present so called* Christians Turks Jewes *and* Heathens *are all alike. How one people shall devour the other; and how the Harvest is near at hand. From* 308. *to* 330.

FINIS.